

# ZION'S HERALD.

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## GOD'S WILL.

BY REV. H. B. WARDWELL.

Where falls the sculptor's blow,  
Fair beauty takes;  
Till grand proportion show  
The form he makes.

Not heedlessly wrought  
The dearest deed;  
With patient toil and thought  
'Tis perfected.

Beneath the hand divine,  
O heart, be still!  
And let God's will be thine;  
Abide His skill.

God's ways are always best,  
Though dark they seem;  
And sorrow's vale is blest  
With mercy's beam.

Of suffering is born  
The soul's best gift,  
As brightest breaks the morn  
Through cloudy rift.

Scorn not the skill divine—  
Infuse love;  
That fashions thee to shine  
In realms above.

God doth all things well;  
Oh, murmur not!  
Let His high praises swell,  
Who rules thy lot.

Who makes the sparrow's fall,  
The planet's ray,  
Shall hear thy gentle call,  
And guide thy way.

O, stamp, supernal Power,  
Thine image bright  
Upon my soul, and pour  
Intense light!

## PREPARATION.

BY REV. GEO. F. PENTECOST.

A recent editorial in the *Advance* states that the Churches in Boston do not seem to be alive to the importance of the coming Gospel meetings; and said if they do not prove a great blessing to us, we will have no ourselves to thank or blame. This last is very true, but it is not true that Boston Christians are not awake to the importance of these meetings.

Let any of our friends outside or inside the city should be led to believe in such reports of unreadiness, or lack of interest, I think the following facts will show that Boston Christians are not only awake, but that the interest is steadily increasing. It is true that there has not been any great sound of trumpets, but the work of preparation is going steadily forward every day.

There is a large committee of laymen and ministers, representing every evangelical denomination in Boston, who meet every Monday afternoon, and have done so for months past, to whose hands the Churches have intrusted the work of preparing for the coming of the evangelists. It is true that a large part of the work of this committee has been thus far in connection with the building of the Tabernacle. But it was an impressive hour that Monday, when, after the transaction of the business that came before it, the committee bowed before God on their knees, and one after another, ministers and laymen, poured out their hearts to God in prayer for wisdom to guide them; for the Spirit of Christ to dwell in them and sanctify them for their work; and for the outpouring of the Spirit of God upon the great congregations that will soon be gathering, day by day, and upon the whole city and all New England. We are expecting that the revival will spread throughout the entire limits of New England.

If any ask what we have been doing in the way of preparation, I answer, we have made more careful and detailed preparation for the holding of the meetings than any other city. A tabernacle especially and substantially built has been erected, in which to hold the meetings, fitted with every possible convenience for the work, both as to preaching

and to personal work in the inquiry-rooms. The Tabernacle is really a model building, covering an acre of ground, and seated with 6000 chairs. The floor is in the shape of a saucer, rising from the centre in every direction. Accommodations are provided on the great platform for three hundred and sixty trained singers, who are placed in ranks rising one above another, so that each tier of singers sing over the heads of those in the tier below them. Dr. Tourné, of the New England Conservatory of Music, has the choir in charge. His choir, when complete, will consist of one thousand voices, each one of which has been personally examined and selected out of the crowd of applicants for the privilege of singing in the Tabernacle choir. It may not be generally understood that none are admitted to the choir except Christians who are members in good standing in some evangelical Church; but such is the case. Beside the provision made for the choir, there will be about five hundred seats on the platform for invited guests. This is one of the methods of getting into the meeting persons who would not probably otherwise be present. It is designed as a means of grace. As a matter of fact, the most eligible seats will be on the floor of the house.

A most notable meeting was held in the Park Street church recently. Probably no such gathering of Christians was ever before convened in Boston. About two weeks ago, the chairman of the committee on inquiry-rooms addressed a letter to every evangelical pastor in Boston—about one hundred and twenty in all—asking them to send to him the names of those brethren and sisters in their Churches, "whom you deem best qualified to sit down with anxious souls and point out to them the way of life; such only as you would use for that important and delicate service, were the work to be done in your own parish." In response to this, about nine hundred names were returned to the chairman, accompanied in every instance with cordial and earnest words from their pastors, declaring most hearty sympathy with the great work. The next step was to address an autograph letter to every one of those nine hundred Christian men and women, telling them of their nomination by their pastors, "as being well qualified to do personal work in the inquiry-rooms and elsewhere," and inviting them to a meeting in the Park Street church "for special prayer and consecration, and for mutual counsel and instruction."

That meeting was held, and the large vestry of the church was packed to overflowing with those chosen Christian workers. As no notice whatever had been given of the meeting except by personal address, the meeting had no mixture of mere lookers-on. It was a grand meeting, indeed; the cream of the Churches in Boston was gathered together with one accord in one place. The meeting was opened by the chairman in a brief address, after an earnest and deeply tender prayer by Dr. Withrow, the pastor of Park Street Church. Then followed a succession of voluntary prayers, looking to God for blessing upon the act of personal consecration for the work that was going on in every heart.

After this season of prayer, brief addresses were made by the chairman upon "Personal qualification for work in the inquiry-rooms, and how to use the Word of God with inquirers;" by Dr. Withrow, on "How to show an inquirer that he is saved by grace;" by Rev. A. J. Gordon, on "How to present the atonement to an anxious soul;" by Rev. Reuben Thomas, of Brookline, on "What is to be believed on the Lord Jesus Christ?" and by Rev. J. B. Dunn, on "The use of illustration in presenting the plan of salvation to an inquirer." The addresses of the gentlemen named were exceptionally good. No one listening to them could fear for a moment that the "old Gospel"—the Gospel of the Son of God, which is by grace, to a depraved, guilty and lost race, through and on account of an all-sufficient atonement made to God by the vicarious sacrifice of Jesus Christ—was losing its hold upon our evangelical pulpit. The meeting had in it many, if not most, of our pastors, and did not close till ten o'clock, when Rev. Phillips Brooks told an earnest prayer for God's blessing to rest upon the people and the coming meetings.

I think that that meeting has sent a thrill of gladness and hope, and a new wave of faith and consecration, through all the Churches. The two great bodies of Christian laymen in this city—"The Congregational and Baptist Social Union"—have each given a whole evening to the question, "What is our duty as laymen in view of the coming meeting, and how can we best help on the great work?"

We never so truly hate sin as when we hate it for its own ugliness and deformity; as we never love God so truly as when we love Him for His own beauty and excellency. If we calculate right, as we shall find nothing better than God himself, for which we should love Him; so neither shall we find anything worse than sin itself, for which we should hate it.—Selected.

## "HAROLD."

BY E. A. WILKIE.

Tennyson greatly surprised his numerous admirers, when for the first time he appeared in the role of a dramatist. That their delight was fully equal to their surprise, may be fairly doubted. However, he has not been deterred by adverse criticism from again attempting the extremely difficult task of writing a drama in the 19th century.

The plot of the present drama—"Harold"—is sufficiently familiar to any reader of early English history. The scene is laid in the England of the 11th century, about the time of the Norman invasion, save in Act II, when it changes to France. Though history makes some time intervene between Harold's shipwreck and the battle of Hastings, the action proper covers but a few days. The first scene introduces ten out of the twenty-three characters, and is devoted to the discussion of the portents of a comet then visible in England. The second contains an interview between Edith and Harold, and also reveals the passion of Edith for that prince, and her resolution to obtain his hand in marriage, even at the price of cunningly incited rebellion in Northumbria. Act II is entirely devoted to Harold's attempted hunting expedition, his shipwreck, his appearance before William of Normandy, and his oath upon the sacred relics of the saints to support William's pretensions to the English crown. Act III, scene first, describes the death of Edward, and scene second, another interview between Harold and Edith. Act IV, scene first, relates Harold's bloodless suppression of sedition in Northumbria by a plighted union with Edith; scene second is just before the battle of Stamford Bridge; scene third pictures that battle. Scene first of Act V—the principal one in the play—describes the field of Senlac and the battle of Hastings; while scene second closes the drama with Edith's search for the body of Harold on the field at night.

In the narration of events and the analysis of character, Tennyson has been true to the chronicles of those times. Fortunately for him, this close adherence to history has produced more attractive portraits than those of his "Queen Mary." That age of cruelty in the queen, sycofancy in the courtier, and terror in the people, produced few pleasing characters or scenes. On the other hand, around the character of Harold has always centred a romantic interest. He was the last purely English king. He possessed the bravery common to his time, together with an uncommon integrity and nobleness of soul. He was the son of a man banished for resistance to crowned injustice. He was beloved by a beautiful girl. He was a successful warrior, and, after having defeated one foreign invader, perished in the defense of his country against another—conquered rather by Providence than by William. In this we have the essence of a tragedy—calamity coming upon the undeserving. That the illustration of this character would be attractive, Tennyson had the warrant of supposing from the success attending Bulwer's treatment of the same. The period, too, approaches more nearly than did that of "Queen Mary" to the time that Tennyson has made his own—the time of Arthur and his Table Round, of Galahad and Lancelot, of Eoid and Elaine. Though we lose the charm of that dream-world, golden time, we gain in clearness of perception, and Harold is certainly a much more human character than Galahad, while the beauty of distance is not entirely lost. If Tennyson has failed, he cannot have done so in choice of subject.

He seems, however, not to have fully availed himself of his opportunities. He has preferred to give his imagination up to the guidance of history. His drama should properly be considered as an historical poem; should be compared rather with Marino Faliero than with Henry IV. But even in Henry IV we know Shakespeare did not hesitate to violate history for the sake of an advantageous contrast. Thus judged, the character of Harold lacks force and grandeur. A little more elevation, though, on the pedestal of imagination would have improved the effect. Harold indeed performs heroic acts, but fails to do them hero-like. He is taller than his companions, but they are very small. His words do not carry the force of heroism in them, and, consequently, do not reach the heroism latent in the reader. Take almost his last speech:—

"Edith,  
The sign in heaven—the sudden blast at sea—  
My fatal oath—the dead saints—the dark dreams," etc.

Were we disposed to ridicule, we might continue in the words of Pyramus, as anciently performed by one Bottom,—"Oh, dainty duck! Oh dear!"

It would be unfair, however, to Tennyson, to give no better instance of the way he makes Harold talk in the supreme moment of his life. This is the answer William gets to his peace propositions:—

"Back to that juggler!  
Tell him the saints are nobler than he dreams,  
And tell him we stand arm'd on Senlac Hill  
And bide the doom of God!"

Every reader must recall Richard Third's vision the night before the battle of Bosworth, when he sees Tennyson employing a similar device in the case of Harold. One cannot but think he intended the comparison should be made for the sake of bringing out the difference of character. Study of the two passages will show a striking resemblance; but Richard receives his warning like an essentially bad man, Harold like an essentially good one.

In one respect Tennyson has made the catastrophe as romantic as possible. There is scarcely a hint through the whole play that the conquest of William is not an unmixt evil. There is nothing in the way of prophecy of the blessings brought to England by an infusion of Norman language, Norman discipline, and Norman blood. Against the character of William there is nearly the same objection to be made as against Harold. He is not sufficiently strongly brought before us. There is no danger of the play dying of two heroes. One sentence, indeed, finely shows us William with the two elements of his character—the tiger and the fox. Harold says of him,—

"There lodged a gleaming grimness in his eye  
Gave his mark smile the lie."  
But this, mark, is description, not action.

The play throughout is written in a more rugged and involved style than "Queen Mary." It is strongly Anglo-Saxon in its language, and is sometimes venturesome in the use of such words as "Molochize," "undecidable," "pardonable," and "dumb" used as a verb. The passage, however, in which this latter occurs would almost justify this Elizabethan usage.

"Queen Mary" was certainly a remarkable contrast to Tennyson's usual style, but "Harold" is still more remarkable. In the former could be found passages that reminded one of the melodious versification and sensuous beauty of the Idylls, but in all "Harold" you will hardly discover one such passage. There is an occasional line of rather cumbersome metre, and one that in its offensive rhyme would not have been expected of the author:—

"He cannot smell a rose but pricks his nose  
Against the thorn, and rails against the rose."

There is, too, in the following a disagreeable suggestion of Shakespeare's quibbling:—

"I'll make myself a fool  
Who made the king who made thee, make thee Earl."

Tennyson has made admirable use of the element of fate. From the first sight of the comet we feel the pressure of impending evil. It grows upon us through Harold's shipwreck; his unconscious oath upon the relics of the saints; the strange sights and sounds about the field of Senlac; the ominous words of the dying Edward; the cry of the battle with the will of the Sigurd; "Sanguelae! Sanguelae! the arrow!" It is only one of many circumstances that suggests the simplicity of the ancient drama, and one cannot but feel that through his desire not to sacrifice strength to grace, the author has gone to the other extreme, and has given us too bare, too unornamented an outline. Nothing but the simple facts of history serve to throw a melancholy charm over Harold's fate. Although her utterances are the utterances of grief, there seems but little warm humanity in Edith's sorrow.

Of course Tennyson could not write anything in poetry wholly devoid of interest and beauty; and even when he writes dramas the literary world listens and admires. But he goes out of his sphere to do it. He abandons a style of which he had made himself master. According to Goethe's division, he forsakes the lyric for the epic. The charm which brought him reputation and affectionate regard, lies in his tender tones, the "golden languors" of his verse, the slight touch to a sentiment deep as the heart. All this is wanting in his drama, and the lack is hardly filled by a greater simplicity and strength.

Ashburnham, Jan. 6.

Some feelings are quite untranslatable; no language has yet been found for them. They gleam upon us beautifully through the dim twilight of fancy, and yet when we bring them up to the light of reason, lose their beauty all at once, as glow-worms which gleam with such a spiritual light in the shadows of evening, when brought in where the candles are lighted, are found to be only worms, like so many others.—Longfellow.

## UP THE GREAT LAKE.

BY REV. V. C. HART.

FIRST PAPER.

Come with me, and I will show you the cities, towns, and people of the region south of Kiu Kiang, lying upon the Po Yang lake. This vast district falls to us naturally as mission ground, and will depend upon us for cultivation. The people, though called by other provinces "web-footed," are just like other Celestials. Let it be known you will not have a railway and easy carriage, or a steamboat, even. You will take passage in the mission boat for four hundred miles, and take the weather and other things as they come. I cannot promise you a very capricious bill of fare, but good enough for missionaries; and "roughing it" with us for half a month will be equal, in recruiting your weak nerves and wasted energies, to a month at a fashionable watering-place.

Our annual meeting over, our work districted for another year, and our report for 1876 on its passage across the Pacific to find a resting-place in 805 Broadway, New York, Brother Cook and the writer bade adieu to our friends and dear ones, and at 1:30 p. m., October 13th, lifted the "butterfly" sail of the Madcap, and sailed pleasantly from the dearest spot I know on earth—doubtless so, being the home of my family and the scene of my active labors for Christ in China. Before sunset we left the muddy waters of the Yangtsi, fourteen miles below Kiu Kiang, and entered the mouth of the great lake whose waters come from east, south and west, draining the whole province of Kiang Si. The waters of the lake at this point are compressed into a width less than an English mile. Turning sharp to the south, our eyes rest upon the "Great Orphan" upon our left nestles the quiet city of Hu Kao (lake mouth). Its white-washed official residences fairly shine in the rays of the setting sun. The famous temple erected quite recently by the notorious Pen, a high naval commander, crowns the citadel upon the north. At the base of the rocky bluff upon which the temple is erected, a partially-built fort in foreign style covers a large area and promises to be a formidable barrier to even Western armaments. A short distance above, upon the opposite shore of the lake, another fort is in progress. Large granite blocks are brought considerable distances in *san-pans* for the foundation. This is evidence that the Chinese government is determined to hold its own among the nations of the earth. With plucky defenders no fleet could pass up the lake. Just beyond the last mentioned fort, and close to the Ta Wang temple, we sought a shelter for the night. Ta Wang translated, is "great king." This idol is supposed to protect the waters of the lake at this point, and hard-hearted would be the sailor who would withhold the accustomed worship to his extreme holiness.

We slept sweetly for several hours until a faint breeze stirred the noiseless waters gliding slowly oceanward. The constellation Orion was fast wheeling southward, and bright Venus was peering over the high mountains to the east, when I called to the head boatman to be off. Without a murmur he and his fellows lifted the sail, and sailed toward the "Great Orphan"—more properly, Shoe mountain—which lifts its dark form from the centre of the lake, six miles above our anchorage. It was as good as a light-house for the helmsman. Keeping far to its right, we passed Ta Ku Tang, a town ten miles from the mouth of the lake, long before daylight. At this town we now have a chapel, and visit it each week. Before daybreak the gentle breeze had freshened to a good fair wind, and we fairly ploughed the sparkling waters. The sunrise was gorgeous; fleecy clouds floated gently from north to south; the deep crimson of the east changed to light red, and finally melted into the silver light of full day. The sun shone out gloriously, and sent a flood of beautiful rays between Widow's Point and temple of "gentle breeze," causing the white sand hills to shine like burnished silver.

At Kwa Fu Ki, or "Widow's Point," is a Buddhist nunnery of some celebrity. Pin Fung Miao, or "temple of gentle breezes," is the residence of the idol Pin Lang Wang, or "wave-quelling king." The water is deep at this point, and not unfrequently the waves are almost equal to those of the ocean; but with a god of Pin Lang Wang's reputation throned upon his high hill to keep watch, what fear? The lake is not wide at any point for the first thirty miles, and is skirted on both sides by romantic mountains, especially so upon the west. Low spurs reach the shore, and rise higher and higher till they stand as sentinels at the base of the Lu mountains, four miles away.

We are now sailing over historic water, and gazing upon the most celebrated mountains of China, celebrated in a thousand songs and affording matter for many a historical pen. Many a

historian and poet have caught inspiration from the scores of babbling rills that leap from rock to rock, winding their tiny course to the lake. The "White Deer grotto," where Chü, the philosopher and commentator upon Confucius, meditated and wrote, is a most delightful retreat, and honors China with its best college. About a hundred literary gentlemen gather here from all parts of China to compose essays subject to the criticism of a very learned teacher. Near by are several large and celebrated monasteries surrounded by camphor groves and enlivened by the unceasing music of falls which pour cold, sparkling water past their doors, forming here and there deep, pebbly pools which afford foreigners immense satisfaction during July and August.

In by-gone ages the overhanging rocks gave endless variety and spice to monastic life. Everywhere that a surface capable of carving was found, chisels of industrious monks have clinked to the music of the waters. Chinese characters or words, from one to six feet in length, are found deeply carved into the solid granite. Mottoes or proverbs, or Buddhist enigmas, are on every hand. Some of them are most appropriate. Just in front of one of the finest pools, in large characters, was chiseled, "Wash the heart." Every monk going to bathe or meditate in that most charming place, must look straight at those large, clean-cut characters: "Wash the heart;" or, in other words, reform your life. A fundamental doctrine in Buddhist theology—rather mystic philosophy—"Man is able alone to reform his life, to free himself from passions, from all carnal desires, and live without sin." Very few, however, in this degenerate age profess to reach such a blissful state. To meditate and crucify the flesh as their fathers did is irksome; meritorious deeds are scarcely heard of; rock smoothing and character cutting have ceased, or nearly so, and the monks ramble hither and thither, wear gaily robes, smoke the fatal opium, and practice all the sins of their patrons *ad libitum*.

We must leave these pleasant retreats—the home of hundreds of priests and innumerable peasant cottages, and the paradise for birds and small animals. The jutting point clothed with evergreens, which we are just rounding, is called Ho Yio mountain—"Covenant mountain"—from a circumstance that occurred at the founding of the Min dynasty in about the year A. D. 1386, of which we will write in our next.

Ku Kiang, Nov. 7, 1876.

## FROM OUR EXCHANGES.

Many persons fall from false intellectual estimates of themselves. On the one hand we have the sky, bashful, unconfident person, who knows not his own resources, and becomes an underling from sheer underestimation of his resources and abilities. On the other, we see all about us the arrogant, supercilious, imperious, self-asserting man, who estimates himself three or four hundred per cent. above par. Such persons wear their knowledge as they do their warts, where it may be seen of men. In both these cases there is a loss of power, which ought not to exist. The bashful man should cast up an account of his mental resources, and having discovered their full value, should bring them to bear upon the unsolved problems of human life and duty. The hyper-estimated man should cease his boasts, and come down to solid work.—Northwestern.

One of the plagues of the times is what we might call *credit made easy*. To use an old Testament figure, credit is sweet as honey in the mouth, but it is very bitter in the belly. There are such ingenious and seductive ways of getting one to invest on time. Nothing seems to cost anything at the supreme but fatal moment. The unwritten book, which is too choice to be published in any other way than by subscription, is urged upon you because it costs "only half a dollar a number." The growl of some sort to your door so promptly every morning, and you get things so easily by merely ordering them, and your wants are so often suggested before you knew you had them, that you often wonder at the great convulsions of modern trade; only you do not think of the astounding score that will come at the end of the month. Every community now swarms with vendors of some sort who have hit upon this happy and illusive notion of credit.—New York Evangelist.

Each day's work comes to us wrapped in a mystery which no human wisdom can explain or tell what in its completeness it will be when finished. There is, then, something brave and noble in the very act of hopefully accepting it, with whatever it brings of toil and pleasure, of light duties or burdens heavy to be borne, believing that according to the day so shall our strength be. We must learn that at no time can we hope to do all that we may sincerely and in a right spirit hope to do. We shall fall often to accomplish what our hearts dictate and what our better judgment and reason approve. But we cannot doubt that it is the highest wisdom to take each day as it comes and do the best we can with it, remembering that God is not an uninterested observer of our labors. He who commanded us to take no thought for the morrow, assures us that He takes thought for us. If the object of our labors is His glory, His knowledge of our earnest desire secures for us a reward which we shall be content.—Central Christian Advocate.

The national debt would be easily paid, if the masses of the people were solvent and frugal. France at a recent date was in debt, as it then seemed, even to the verge of ruin. We then plied her. We, too, had a war, and were in debt; but we considered ours an easy task, with such resources! The French, with economy and no paper promises, have paid their debt, while ours remains. Our bubble had not burst then. We continued our speculations and our fast living. The most extravagant notions prevailed. None were contented without owning at least a small railroad, with, if possible, a landed subsidy. The lobbies of Congress and of the State Legislatures were full of the tempting snares of rings and bogus mines. Men whose business credit was hollow, and whose very homes were mortgaged, invested their loose funds in fancy stocks; and thousands of professional men, including not a few clergymen, left outstanding debts unpaid, while they sought higher interest on a snug speculation in a dry oil-well, or railroad in the direction of the North Pole. It is strange that the public are so often started by the delinquency of men whose character had been unquestioned.—New York Evangelist.

Don't be satisfied with a shipwreck entrance into heaven. Consider well your exalted privilege. Desire an ovation, seek a triumph, covet an abundant entrance, a crown of the brightest jewels; all heaven will be pleased with aspirations so pure, so divine. Jesus says, lay up treasure in heaven, increase more and more, till you are higher and higher still, until from the top of this sublime tower you may look over the celestial fields of light, almost hear the thrilling chorus of the eternal song, and get a glimpse of the grand throne summit, where God the Father unfolds His love and glory in their highest conception. His redeemed family.—American Wesleyan.

"Keep quiet" may mean "go on dying." "Let us rest and be thankful" may mean that aspiration is only folly. The objection to the stirring of revival is, that it tempts in sin, worldliness, and selfish pleasure. If your community is to be made better, rest assured there must be a break in the deadly calm. If your neighbor is to be saved, he and you must both take to heart the fact, that he is in perdition. Where death reigns, grace cannot reign without the overthrowing of a disturbing vitality.—Methodist.

Let us keep young as long as we can. Preserving a serene mind, and avoiding dangerous excess, let us count one day as full of divine blessing as another, and believe that should we live here a thousand years, God would still give us something in which to be happy, and for which to be grateful. And old age, approached in this spirit, is always sunny and fruitful. Look at William of Germany! Nearly eighty, there are few men at fifty younger in feeling and under than he. Look at the poet Bryant! Although eighty-three, he sings as sweet and as noble a song as ever his muse has sung. Look at Longfellow! He has reached his threescore and ten, yet he by no means considers himself retired from active life. Does he not tell us that,

"Nothing is too late  
Till the tired heart shall cease to palpitate.  
Gave learned Greek at eighty; Sophocles  
Wrote his grand *Edipus*, and Simondea  
Bore off the prize of verse from his competitors  
When each had numbered more than four-score years."  
And Theophrastus, at fourscore and ten,  
Had begun his "Characters of Men;"  
Chaucer, at Woodstock, with the nightingale,  
At sixty wrote his "Canterbury Tales;"  
Goethe, at Weimar, toiling to the last,  
Completed Faust when eighty years were past.  
These are indeed exceptions; but they show  
How far the gulf stream of our youth may flow  
Into the Arctic regions of our lives,  
Where little else than life itself survives."  
—Christian Leader.



## SONNET

ON THE DEATH OF BISHOP JAMES.

BY ARTHUR J. LOCKHART.

O faithful servant of the One of old—  
Unchangeably the same, whose years flow  
On unspun forever!—now that thou hast  
gone  
Into that temple high whose gates are gold,  
To see His face who with a love untold  
Thou here didst worship, shall the Church  
not feel  
The vital heat of such unfeigned zeal  
As fired thy heart, and made thy words so  
bold?  
Thine is the well-spent life, the reverend  
name,  
Which to the righteous cause shall bring no  
shame,  
Which bears the searching light of God's  
own day.  
Our hearts, our memories hold a shrine  
for thee,  
For thou hast shed a lustre o'er the way  
That leadeth on to immortality.

## DOCTRINAL.

## THE ATONEMENT.

ITS RELATIONS TO OTHER DOCTRINES OF THE BIBLE.

BY REV. E. SCOTT.

In the theme we propose to discuss, the atonement is assumed to be an accomplished fact, and recognized as one of the doctrines of the Bible. Hence, there is no need that even an attempt be made to define the word, or a single Scripture text be quoted in its confirmation; nor, indeed, that any Scriptural, or rational, vindication should be offered, since the doctrine is assumed to be true. We have only to look at it relatively to other Bible doctrines, as it affects, or is affected by, them.

Unless the atonement be conceded to be a stupendous work of supererogation, there must, of course, be a necessity for it, growing out of the moral relations existing between God and man. God is the Sovereign of the universe. His law is universal and paramount; and being holy, just and good, is to be vindicated and maintained in its integrity, or be suffered to be degraded, and His moral government dissolved. All holy beings are in harmony with God's will. Hence, in no supposable case, while continuing pure, can any of the subjects of His government fall under the divine displeasure, or need atonement. If we mistake not, the idea of atonement presupposes man's lapsed condition, and lies at the very foundation of the wonderful scheme of redemption. It is emphatically the "foundation of the apostles and prophets"—that is, the foundation laid by them, in their inspired teachings. Thus, in Isaiah, chap. xlviii, 16: "Therefore, thus saith the Lord, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation; he that believeth shall not make haste." St. Peter quotes this passage and applies it to Christ, beyond a doubt. And St. Paul declares, "Other foundation can no man lay than that is laid, which is Jesus Christ." On this we are to build the superstructure of our personal salvation, and on this must rest the whole weight of the spiritual temple, or Church of the Living God.

It must strike every thoughtful mind as a most significant fact, that human salvation is everywhere in the Scriptures attributed to the sacrificial death of Christ. The sin offerings of Judaism, doubtless, symbolized, pointed to, and derived all their efficacy from, the one offering of the Son of God on the cross. The 53d chapter of Isaiah is permeated with this sentiment, from beginning to end. The doctrine of Christ crucified as the only hope of the guilty, runs through all the teachings of the New Testament.

Let two or three passages suffice: St. Paul expresses the general tenor of inspired teachings on this point when he says, "For I determined to know nothing among you save Jesus Christ, and Him crucified;" "God forbid that I should glory, save in the cross of our Lord Jesus Christ." And St. Peter declares, "For Christ hath once suffered for us, the just for the unjust, that He might bring us to God." The same glorious truth is the burden of the new song in heaven: "Thou art worthy, for Thou hast redeemed us to God by Thy blood, out of every kindred and tongue and people and nation." This, indeed, is the sweetest, noblest strain in the song that shall fill heaven's wide circumference with praise forevermore.

Not only is the idea of atonement thus fundamental, but it is also the grand central truth of Christianity. As the sun, according to the teachings of astronomers, is the centre and glory of our physical system, so is Christ crucified the centre and glory of the moral system. As by the centripetal and centrifugal forces in our system, all the planets are drawn toward the sun, and yet are held in their proper positions, and are impelled forward in their appropriate orbits, so in the Christian system all the capital doctrines of the Bible are drawn towards, and centre in, Christ, and His cross; and yet are held in their appropriate relative positions, and are made to revolve in glorious harmony around their common centre. Were it possible to blow out the sun, the instant result would be universal darkness, confusion, disaster and ruin to the system; and were an atoning Christ eliminated from the Gospel scheme, disaster and ruin would be instant and inevitable!

In the system of nature the sun extends its influence to every part. So, in the system of grace, the influence of the Cross extends to, and vitalizes, every other part. The preaching of

the Cross is the power of God unto salvation to all who believe. The doctrine of the atonement involves largely the character, mediatorial relations, and work of Christ. "What think ye of Christ?" is a question of most practical importance in religion. If our views of Him are low and degrading, if we regard Him as a mere man, though we may invest Him with exalted moral worth, yet we fail to see how He could make atonement for others, or be a mediator between God and man. But when we recognize divinity and humanity conjoined in the person and character of Christ, we think we can see how the one offering of Christ on the cross could be a sufficient oblation, atonement and satisfaction for the sins of the world; and how Christ could be the Mediator of the new covenant, partaking as He did of the nature of both the parties in interest, and fully competent to understand what belonged to each—thus making peace. In such a scheme, the divine attributes are gloriously harmonized, without blending, and shine forth to the view of men and angels, like the various colors in the rainbow. In Christ, and at the cross, "mercy and truth have met together; righteousness and peace have kissed each other."

The doctrine of atonement, therefore, stands intimately related to that of man's fallen and sinful state. If man is not a sinner, he needs no atonement, and no Saviour. If he is not in rebellion—not alienated from God—not at enmity with God, there would be no need of a Mediator—one to make reconciliation for the sins of the people, so making peace, "by the blood of His cross."

Salvation by grace through faith is another doctrine vitally related to that of atonement. Salvation, if attainable at all, must be either by works, or by grace, or irrespective of both. The last supposition cannot be entertained for a moment. The teachings of the divine Word utterly repudiate the idea of salvation by works as the meritorious cause. It remains that it is of grace, from the foundation to the top stone; the "gift of God through Jesus Christ our Lord." But, though salvation is by grace, as the principle, yet works are enjoined as conditional, and as evidential of a gracious state. Repentance, faith, obedience, though they do not merit salvation, have, nevertheless, an important place in practical Christianity. To the atonement, also, we attribute the unconditional benefits resulting to the world from the remedial scheme. Without the intervention of mercy, we conceive there would have been no second probation for man.

By the fall all had been forfeited and lost, with no hope of retrieving the dreadful failure. But, through this provision, God has said to man, "Live, for I have found a ransom." Salvation is made possible. Spiritual illumination to some extent is vouchsafed to all through Christ and His atonement. "I am come a light into the world," says Christ. "This," says John, "was the true Light that lighteth every man that cometh into the world." "The grace of God that bringeth salvation hath appeared to all men." A measure certainly of the Holy Spirit's influence is given to all men as the fruit of atonement. Through the same glorious provision, the means of grace are given to sinners to lead them to Christ—the written Word, the preached Gospel, social and public worship, the privilege of prayer. "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations."

Still more glorious benefits result, conditionally, to those who receive Christ by faith as their present, personal Saviour: Justification by faith, or full and free pardon of sin; regeneration, or a new and heavenly birth; adoption into the family of God; the spirit of adoption, crying Abba, Father; purity of heart; grace sufficient in every time of need; victory over death; eternal life in heaven. The Christian graces are all deeply rooted in the atonement, and derive their growth and maturity from their continued connection with it. The more firmly faith grasps and holds fast this grand truth, the greater its efficiency in our personal, present salvation. The fullness of salvation depends, primarily, on the sufficiency of the atonement to meet the utmost needs of the sinful soul. How rich and free the provision! How great and precious the promises! The blood of Jesus Christ cleanses from all unrighteousness. This alone can do it, and thus it is for heaven.

Finally, as this doctrine reaches backward to the first sinner saved by grace, and forward to the last who shall believe and be saved, spanning and permeating the whole intervening space, so its influence extends beyond the bounds of time in shaping the eternal destinies of the race. It is expressly in view of the various dispensations of mercy that men are to be judged and rewarded, or punished. But for this provision, heaven had never been peopled by myriads of happy human intelligences, "whose robes are washed and made white in the blood of the Lamb." On the other hand, the guilt of rejecting Christ and spurning offered mercy, is inconceivably great. No wonder that such as believe not—such as tread under foot the Son of God, and do despite to the Spirit of grace, are adjudged unworthy of eternal life, and are doomed to hell as the only place in the universe where their presence could be tolerated, and where they could find congenial company!

In conclusion, let us briefly allude to an historical fact, illustrative and confirmatory of the view we have advocated. It is this: The acceptance or rejection of these constitutes the main line of demarcation, and leads to the wide and radical differences between the evangelical and unevangelical wings of those bearing the Christian name. Who are those who cordially embrace and firmly hold the atonement, and its cognate doctrines? I answer, those who believe in personal salvation, spiritual religion, aggressive Christianity; who preach and contend for the faith once delivered to the saints—the entire range of evangelical doctrines; and who are doing nearly all that is being done for the spread of the Gospel, the conversion of the heathen, and the salvation of the world.

On the other hand, those who deny this blessed doctrine are so demoralized thereby that their theology becomes negative, unscriptural, uncertain, insipid and powerless. With such the glorious doctrine of the Trinity is boldly denied. Of course, the divinity of Christ, the personality of the Holy Ghost, share the same fate. The inspiration of the holy Scriptures is rudely challenged. The doctrine of the fall of man and his consequent sinfulness is made the butt of ridicule; regeneration, or the new birth, and spiritual religion, are utterly repudiated; and the doctrines of future rewards and punishments—especially the latter—are either wholly ignored, on Christian grounds, or so far frittered away as to have no longer any power to awaken the conscience, or influence the lives of men. And what are they doing for the world? Where are the seals of their labors—the souls saved through their instrumentality? "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?"

I conclude, therefore, that to eliminate the doctrine of atonement from our creed and teaching, would leave us an "emasculated" Gospel in very deed, if, in fact, it left us anything whatever deserving the name of Gospel.

Hampton, N. H.

## MISCELLANEOUS.

## AN OPEN LETTER TO REV. AMMI PRINCE.

REV. AND DEAR BROTHER: I beg to address you as the representative of New England on the General Committee on the Book Concern, in relation to that important institution. Of course I am aware that our ministry alone have a direct pecuniary interest in the profits of the Concern; yet as its wise or unwise management reflects credit or discredit on the whole Church, and enlarges or cripples its usefulness, I think you will allow that every intelligent layman may justly feel a profound interest in its stability and success. I address you through the medium of the HERALD, and at this time, in order that others equally interested with ourselves may have their attention drawn to the subject, and may consider it calmly, away from the rush and turmoil of the General Conference. I have only to add one more preliminary remark: That the occasion of my writing at all, is the allegations made some few years since of "irregularities" in the management of the central Concern at New York, and the subsequent controversies growing out of the same.

To come, then, at once to the matter in hand, I beg to offer the following suggestion: The employment of a competent auditor (an "expert," accustomed to the examination and adjustment of accounts) to make an annual examination of the main Concerns at New York and Cincinnati, and also of the several local Depositories; such examination to immediately precede the annual meeting of the General Book Committee. Let the auditor have the ordinary means of information, i. e., access to the books and to the Book Agents and employees and all other proper sources, the same as the committee itself, and be prepared to submit his report in writing at the aforesaid annual meeting, and to appear in person there, if for any reason it should be deemed desirable.

Now you will observe that this need not involve the expense of a permanent officer. The time required would be but a few weeks—say six or eight, for the whole. After the first examination, probably six weeks would afford ample time. It might cost \$10 per day and expenses, say \$15 per day outside. This for the whole service would amount to about \$600.

Without attempting to argue the matter in detail, allow me to point out some of the probable advantages of the plan: 1. The more likely prevention of "irregularities" that might otherwise occur; 2. The early detection of any that should happen; 3. The introduction of the best methods into the main Concerns and all the Depositories (one competent man going through the whole, would soon be able to see and suggest needed improvements in each); 4. The assurance to the Methodist public "and the rest of mankind" that our publishing business is faithfully and wisely conducted.

Can you not agree with me, that in view of the very great importance of this matter, financially and otherwise, its simplicity, its efficiency, and its inexpensiveness, I am surprised that something of the kind has not been adopted long ago.

Very respectfully, your old friend and brother,

F. RAND.

Medford, Jan. 8, 1877.

## DR. HENRY A. REYNOLDS.

BY FRANCES E. WILLARD.

When, in the prime of his years, a man's life, hitherto but a warning, is transformed to an example; when from having been a curse, he changes to a blessing, and after bringing desolation to his own home, he begins to bring joy to the homes of thousands, we are all interested to know his history. For, after all, it is a life, and not a theory we care about; it is the concrete argument whose logic is irresistible as gravitation; and it is the rhetoric of deeds whose persuasion nobody can gainsay.

Henry A. Reynolds was born in Bangor, Maine, November 9, 1839. He was graduated from the Medical College of Harvard University, in 1863, was assistant surgeon in the 1st Maine Regiment, Heavy Artillery, during two years of our late war, and was honorably discharged at its close. Practiced his profession more or less, until April 2, 1874, which is the memorable date of his "last drink." He signed the pledge, September 10th, of the same year. The purpose came to him from God, as he believes, to organize the first reform club on his present plan. He has now abandoned his profession, and given himself entirely to the work of saving men from the slavery of strong drink. He is now in Michigan—than which a more needy State could not have been chosen, as the scene of his labors—organizing reform clubs, and rousing the dormant energies of the Christian Church to battle against the liquor traffic.

The work begun by Dr. Reynolds two years ago, in Bangor, Me., was carried through all parts of the State, enrolling 45,000 reformed men. The movement in Massachusetts followed with equal power, and has been in progress one year, about 40,000 reformed men being reported as its subjects. In towns and districts swept by this reform wave, the transformation is so remarkable as to have called out the astonished comment of the local press. Some of the Massachusetts towns, deemed the most hopeless in the State—especially those of the fishing and seaboard districts—have witnessed the greatest success of the reform movement.

There are other facts, besides public ones, reaching inward to the kernel of character and visceritude, concerning which the present chronicler felt anxious to be enlightened. So a friendly letter, bristling with interrogation points, was sent him, and his reply is so frank, and withal so full of valuable suggestions to us as temperance workers, that it is given *pro bono publico*, at the risk of his demerit, which, happily, if filed at all, will be too late.

Hillsdale, Mich., Dec. 11, 1876.

"In reply to your questions, I would say that I had an inherited appetite for strong drink. This I began to strengthen, by drinking first, elder, then less than eight years of age. (By the way, I call elder 'the devil's kindling wood.') Next I used to drink native wines, then ale and lager beer, and then stronger drinks, at the suggestion of a first-class physician. Then I drank at parties, weddings, dances, etc. I had liquors on my table while keeping house, and treated all friends who called either in my office or at home, for I thought this necessary to their proper entertainment. I have really been a drinking man to a greater or less extent for twenty years, the last six of those years to a greater, rather than a less. I was a periodical drunkard from necessity, as I could not drink all the time. I had delirium tremens, and suffered the torments of the lost, but for all that I brought myself to the verge of the same suffering a hundred times afterward; all the time knowing that I could not, in all probability, live through another attack. I was a slave to my appetite, and actually did not know how to rid myself of it. I am obliged to give the same painful testimony that so many do, that no one asked me to turn over a new leaf, or said an encouraging word to me in a way of urging me to try and live a sober life; had some kind friend shown me the way out, or whispered in my ear that I could be a better man, I might have been so. I attribute my salvation from a drunkard's grave, to the 'woman's temperance crusade, or, rather, I consider myself a brand plucked from the burning,' through the prayers of the temperance women of America."

"I was also a slave to tobacco, and used it for months after I left off drinking; but it occurred to me that it was not consistent for a man who was looked upon as a leader in such a cause, to smoke or chew tobacco, and that my influence was not as great over those I wished to persuade from drinking, as it would be if I was more nearly a clean man. This passage came to me: 'Cleanliness is next to godliness.' Well, I concluded to leave it off at whatever sacrifice, for the sake of being able to do more for the poor, dear fellows whom I was trying to rescue. But I deferred it from time to time, for I did love it, would leave the table hungry to get my pipe, got up in the night and smoked, took a cigar before breakfast, and so on—in fact, I smoked about seventeen hours out of the twenty-four. Well, besides all this, I wanted to be a Christian, and was trying, as best I knew how, to be one; but did not become clear, until I went to the National Christian Temperance Camp-meeting, at Old Orchard, in August, 1875. Don't you remember my asking you in the executive committee room, if smoking was offensive to you? I was not smoking then, but the perfume of my last cigar still hung about me. Mrs. Helen E. Brown, president of the W. T. U. of New York city, asked me to leave off that day, and to ask God to take the appetite away from me; and don't you remember that we all

kneel down—two ministers, four temperance women, Frank Murphy and I—and you all prayed for me, and I asked God to take away the appetite for tobacco, that I might become a stronger workman in His service? And He did it, instantly, there and then, since which time I have never known what it was to want any tobacco, neither have I missed it, any more than if I had never used it. More than that, I at that time passed out into the 'peace which passeth all understanding,' and have remained there, only getting happier and happier all the time, until now I am the happiest man in the world! God has wonderfully blessed me in every way since then, and what has been accomplished has been done by Him, through one of His most insignificant instruments."

"You ask about my methods. I organize reform clubs made up wholly of men who have been moderate or immoderate drinkers; for I believe there is a sympathy existing between two men who have been drinkers, that cannot exist between one who has and one who has not been a drinking man, and much of the success of the movement is doubtless to be attributed to the recognition of this principle. I begin by talking to audiences made up of all kinds of people, and at the close of a series of meetings, I get together what of the above-named material I can, and organize a club. These men really become self-constituted missionaries, and go to work, which helps save others as well as themselves. Now, will this do? If not, ask me anything else you wish to know. The amount of the story is, it's new business for me to be writing about myself."

Dr. Reynolds insists on the religion of Christ as the only salvation of the inebriate. His own experience has taught him that. "Will power" is a very little heard of in the societies he forms, but God's power is magnified. "To the word and the testimony," is his watchword, and he always comes before his audience with an open Bible. May he grow in faith, in gentleness, and in humility—so shall his future be even more blessed than the past.—Our Union.

## RELIGIOUS NEWS.

To bear provocation is a proof of great wisdom; to forgive it a proof of a great mind.

Several Church sections in Springfield have been appointed special policemen for the convenience of people who are disposed to disturb meetings.

Cincinnati is making an effort to secure the services of Moody and Sankey, and special religious services are to be undertaken in advance.

Rev. E. P. Hammond is holding revival meetings in Newburyport, with remarkable success.

Baptists, Presbyterians and Methodists are holding union services in Auburn, N. Y., where the religious interest is general. At Warsaw, Ind., the same denominations are doing likewise.

The government of the Dominion of Canada has given orders that no railway trains shall be run on the Sabbath, except under circumstances of the greatest emergency, and then only under direct order of the government.

A daughter of the Rev. G. D. Bernheim, of North Carolina, has recently preached some sermons which are well spoken of. This is a new departure in the Lutheran Church.

Rev. L. L. Briggs, formerly of the Shawmut Avenue Universalist Church, has accepted a call to Auburn, N. Y.

A Presbyterian Church composed of twenty members, all Mexicans, has been organized by Rev. J. M. Roberts, of Taos, New Mexico.

Revivals are reported in Pennington Seminary, N. J., Hudson Center, N. H., Hudson, Mass., and the Fourth Avenue Church, Pittsburg, Pa., the number of conversions at the latter place being over 500.

The Southern Presbyterian Mission in Brazil, received last year, in all the empire, more than one hundred members, and numbers now nearly 800 members. The Church in Rio, which has over 200 communicants, has called a native pastor.

The venerable Robert Moffat, D. D., the distinguished missionary who was sent to Africa by the London Missionary Society, in 1817, nearly sixty years ago, attended a public missionary meeting in England recently, and made an address, which was delivered with remarkable vigor, extending over a period of an hour and a half.

By the will of Mr. Washington R. Vermilye, of Englewood, N. J., the following bequests to institutions were made: Presbyterian Board of Foreign Missions, \$10,000; Presbyterian Board of Home Missions and Presbyterian Board of Ministerial Relief, each \$5,000. The Presbyterian Church at Englewood, N. J., is given the ground adjoining the church for the erection of a manse.

A \$40,000 debt encumbers the Episcopal Foreign Mission work, and appropriations for the coming year can only be made until April 1st. The estimates for the year are \$115,000; Greece, \$4,730; China, \$30,000; Japan, \$13,500; Africa, \$15,000; Hayti, \$7,000; Syria, \$1,650; contingencies, \$10,000; home expenses, \$19,530.77.

One thousand and five hundred and thirty-five children make a large Sunday-school. This was the number gathered in the Biddle Market school, St. Louis, Mo., on Sabbath, December 17. It is under the direction of the Second Presbyterian Church of St. Louis (Rev. Dr. Nicolli's).

Mr. Moody says a Scotchman has been counting the promises in the Bible. There are thirty-one thousand! There is a promise for every want, and trial, and difficulty. God has no poor children; they are all rich. Any one of God's promises is a rich inheritance, and He gives us thirty-one thousand of them.

Mr. Sankey's idea seems to be that no Church should have a large organ or a quartette choir, or a set of singers who speak their words in a way impossible to be understood, or who sing according to musical taste instead of from the heart. He recommends that the choir be composed of Christians trained in the Sunday-school, and who shall have their place near the pulpit, where they can face the congregation, and be near the minister.

## Letter from Rev. Dr. Chickering.

MR. EDITOR: Perhaps you and your great company of readers may like, as a curiosity, a "Washington letter" with no political speculations, or even information. As to the latter, we get our quite as much from the outside newspapers, with their thoroughly "posted" correspondents, as from original sources here. Speculations are in order everywhere, and, like most other pious things, not worth much.

Even as to temperance items, in which Methodist readers are quite likely to be interested, what I am to say, just now, will have reference chiefly to other places. It takes but a short time to discover that neither the Congressional Temperance Society, nor people generally, have much heart, or at least head, at present, for making or hearing speeches on this subject; so Senator Ferry, the president of the Senate, a thorough-going temperance man, thinks it best to attempt no public demonstration before the regular anniversary, near Washington's birthday. The recommendation of this society, however, and the unusually strong appeals from pulpits and other sources in various cities, doubtless effected a considerable diminution of the perilous, poisonous hospitality, usually so prevalent at the holidays.

My own journey, of several weeks, from Boston hither, for your service, as one of the "councilors" of the old Massachusetts society, was essentially a temperance tour. My subject, as well as myself, was cordially welcomed to pulpits and Sunday-schools of various denominations in different cities and villages, in Yassar College, Crozer Theological Seminary, the Girls' Normal School, of nine hundred pupils, in Philadelphia, and other institutions.

I am now spending several Sabbaths in Baltimore, where there is much need of, and a ready admission for, the subject, not only in the Methodist Churches, while cold, but in some others. The Baptist, in one of which I attended and spoke at a "watch-meeting."

The most appropriate, yet least hopeful, field of such labor was found in the afternoon of the same day, at the Maryland penitentiary. Here were seven hundred men, mostly young, and mostly colored, nearly all of whom owned their criminality to the use of wine, directly or indirectly, to strong drink. When will men be wise? When will parents be careful? When will society exercise its right, and perform its duty, of protection, as far as law can do it, against this, its most terrible scourge? Above all, when will the Church awake fully, to see and remove this chief hindrance to religious progress and national prosperity?

## Our Book Table.

We are indebted to the Commissioner of Education, Gen. John Eaton, for a copy of his very able and thorough report for the year 1875. It forms a stout octavo of over eleven hundred pages. It has gathered from the most authentic sources actual and comparative statistics relating to all departments of public education, to private and denominational seminaries, to colleges and universities. It gives a very interesting history of public education in this country, and the local record of the chief higher institutions; a résumé of the progress of education in the various States and Territories during the last year, and a description of the educational exhibit during the Centennial fair. All the statistics that are requisite to show the great work that is still to be done in many of the States to secure adequate training for the intelligent exercise of the right of suffrage, are to be found in this eminently suggestive volume. While there is much to sustain our American pride as to the general rudimentary education of our people, and the liberality with which public education is sustained in many of the States, there are still tens of thousands of illiterate citizens in the land who will perpetuate their own ignorance, if vigorous measures are not resorted to improve some of the State systems of public instruction. We wonder that more interest is not felt in Congress in regard to this bureau of education. From its establishment it has been crippled in its usefulness by the limited appropriations made for its support. Generous sums are appropriately expended in the interest of agriculture, but this department of government is of infinitely more vital moment. To unify and raise the standard of public education throughout the land, to gather and set forth all well-established theories and carefully tried experiments, to secure all possible information from the leading educational bureaus of other countries, to point out local deficiencies, and to obtain exact statistics throughout the land, afford a broad and important field for the development of the most liberal resources which may be entrusted to this governmental department. The present volume is interesting for examination to all persons connected with public education, and is invaluable for reference.

WOMEN OF THE CENTURY. By Phoebe A. Hansford. Boston: B. B. Russell. 12mo, 648 pp. The volume, plainly written, is a very handy and interesting encyclopedia of the women of America who have been made conspicuous by their husbands (as the wives of our presidents) or have acquired reputation or notoriety by their own public acts. The heroines of the Revolution, and of the last war, the leaders of society, the saints in charity, the philanthropists, literary women, scientists, artists, lecturers, preachers, missionaries, educators, physicians, inventors, those engaged in large business operations, historians and travelers of the female sex, have all, their pen portraits and biographical records here. It will be a revelation to those who have not marked the sudden rise into positions of educated women, especially the last half century. The book will be found entertaining for reading and convenient for reference.

THE FIRE AND HAMMER; or Revivals, and How to Promote Them, together with a Biographical Sketch of the Author. By Rev. Orson Parker. James H. Earle, Boston, 12mo, 447 pp. Price \$2.00. Mr. Parker was a very earnest and successful evangelist, originally a lawyer, laboring chiefly in the State of New York and the Western States. He was born with the opening of the century, and died in the midst of his labors last March, at Havana, N. Y. The volume is composed of thirty-seven chapters, which are, in fact, as many excellently illustrated discourses upon revivals, their necessity, the appropriate means and efforts to secure them, the phenomena attending them, the simple doctrines of the Gospel most efficacious in the work, directions to penitents, and solemn addresses to the impenitent. It is a volume for the hour. It will suggest the best modes of labor in co-operation with the expected evangelists, and afford excellent illustrations for pastors in their social and public exercises.

E. B. Treat, 805 Broadway, New York, issues a new volume of sermons and prayer-meeting talks, delivered in the Chicago Tabernacle during last fall by Dr. L. Moody. These addresses were taken stenographically, and are carefully revised. The volume is a 12mo, handsomely published, of 526 pages. The agent for its sale in Boston is Eben Shute, 36 Bromfield Street. It is not necessary to speak of the contents; they are simply marvelous in their variety, power, appropriateness and effectiveness, considering the fact that they were the utterances of an untrained mind. They are worthy of preservation, and are full of bright, vigorous, direct spiritual thought and apt illustration.

The Orange Judd Company publish in handsome paper covers POTATO PESTS; Being an Account of the Colorado Beetle and Other Insect Foes of the Potato in North America, with Suggestions for Their Repression, by Charles V. Riley, M. A., Ph.D. Illustrated. 12mo, 108 pp.

The Evangelical Publishing Co. is putting forth, as a volume peculiarly adapted for circulation in these times, MARVELS OF PRAYER, ILLUSTRATED BY THE FETTER STREET PRAYER-MEETING; with Leaves from the Tree of Life. By Matthew Hale Smith. Octavo, 575 pp. In this well-printed and finely-illustrated volume, passages of Scripture appropriate to the public noon prayer services are given, and actual incidents are related, illustrating and impressing the inspired Word. The volume is a useful manual for those conducting public social exercises, and will also prove a grateful companion of hours of religious meditation.

By far the fullest, calmest, and best-tempered discussion of one of the chief questions that came before the late General Conference—the election of the Presiding Elder—on the progressive side of it, was conducted in the columns of the *Northern Advocate* by Dr. Daniel Wise. These articles have been collected, and are published in a tract form by the "committee of the minority of the last General Conference," under the title—THE APPOINTING POWER AND THE PRESIDING ELDERSHIP. Ten copies can be secured through the office of 25 cents, by addressing Dr. D. Wise, Englewood, N. J.

At the time when Mr. and Mrs. P. P. Bliss were so suddenly killed in the Ash-tabula disaster, D. Lothrop & Co., of Boston, had in press, and nearly ready to issue, a book entitled, Song Victories of the Bliss and Sankey Hymns, containing one hundred incidents connected with these hymns; also a fine new engraving of Mr. Bliss, and another of Mr. Sankey. To this is appended biographical sketches of both Mr. Bliss and Mr. Sankey, the former by Mrs. W. F. Crafts (Sara J. Timanus), who was one of the most intimate friends of Mr. and Mrs. Bliss, with tributes to their memory from other prominent workers. This sketch includes the disaster and death. The book in boards will be sold at the popular price of 50 cents, and will be ready in a few days.

THE SPECIES OF THE NEW TESTAMENT, Fifteen Hundred and Twenty-one in Number, Comprising, in Classified Form, the Words of Our Lord, Addresses to Our Lord, Miscellaneous Speeches, and the Apocalyptic Addresses; with Valuable Tables, Tables, and Analyses. By Rev. Rufus Wendell, Albany, N. Y. At the rate of ordinary speech (120 words per minute), all the words of the Lord Jesus recorded in the Scriptures could have been spoken in six hours and twenty minutes; yet such brief utterance of the blessed Lord gives tone and power to the Gospel. Now—the Bible! Bible students wish to obtain a copy of this work. Rev. Mr. Wendell's new book is just suited to this purpose, and by means of scholarly indexes, tables and analyses, opens a rich field for investigation, comparison and religious instruction. The work is sumptuously printed on 576 royal octavo pages, and beautifully shrouded in various styles of binding. Those who have been so fortunate as to obtain a copy of Rufus Wendell's American Edition of Farrar's Life of Christ, will find in this new book, The Species of the New Testament, a suitable companion volume. Sold only by subscription. Rev. W. D. Bridge, East Douglas, Mass., agent.

Christian Baptism, by Bishop Merrill (Hitchcock & Walden), treats this ever fresh topic in a fresh manner. All doctrines must be re-written for each generation. Only one book of theology is eternally new—the Bible. All made from it are necessarily re-made. Baptism is here treated of from the later and truer views Methodism has given the world. It is the condition of the infant that gives him a right to be baptized. Trying to avoid the Scripture doctrine of infant regeneration, it is substantially conceded, for it speaks of the infants as "properly classed with believers, and accounted believers in the Church of God," and proves this from the words of Christ. He truly declares the natural and total depravity, and as truly affirms that by the atonement they are "placed in such a state of gracious acceptance as answers to the gracious state reached by adults only through justifying faith."

The greater part of the work is devoted to this trust of baptisms, and every minister and parent should read it to see how imperative is the duty, and how delightful the privilege, of bringing young children to Christ. The argument from circumcision and from history is ably drawn. Immersion is briefly, but amply, handled. Every minister will find this little book "exceedingly profitable for himself and his people."

Macready's Reminiscences (Harpers) is a bulky semi-octavo of over seven hundred pages, filled with extracts from his journals and letters, and showing his career as an actor in the mingled light and shade of all such public careers. He complains of his early school associates, and speaks of his cockney-like h's, as illustrated in his childhood by his repeating from Dryden's Alexander's Feast, "Appy, appy, appy pair." He learned Pope's Homer almost by heart. His father was an actor, and he was born to the buskin. The varied story of his experiences does not make this profession any the more alluring. He tells us, what a preacher might say, "In the second act I laid my fangs upon the audience, and in the third bore them along with me to the end." H.



LETTER FROM ONTARIO, CANADA.

A happy new year to the editor, and all connected with ZION'S HERALD! The people of this section of the world were in a state of commotion as the old year was taking its departure. The last Friday night was memorable. Alas! how many homes were then made desolate by the sad catastrophe in Ohio, when that sweet singer in Israel, P. P. Bliss and his wife, with many others, came to an untimely end. We did not have such an unhappy event as the above; ours was a small war between capital and labor, which ended in a strike on the part of the Grand Trunk railway engine drivers and their foremen. Due notice had been given by the brotherhood of engineers, that, on the night in question, at 9 o'clock, the engines would be brought to a standstill. I suppose the managers thought that the men would not act so foolishly. But they did; passenger and freight trains were stopped, no matter where they were. Some were midway between stations, and got to places of shelter as well as they could; others remained in the cars all night. A party of gentlemen and ladies were on their way to a ball, arrayed in such costume as belongs to such scenes of folly, when they were obliged to tramp their way home as they best could, exposed to the raging elements. One old lady was delayed on her way to Detroit where her husband was lying ill, and in need of her kindly ministrations. But for days she was kept waiting in a state of dreadful suspense.

I am glad to state, that, with but few exceptions, the employees conducted themselves with great propriety. Those, however, who misconducted themselves have received their reward both from the company and their fellow-workmen. The militia were called out in some places, but order was restored in a few days, so that in less than a week the company was again in the enjoyment of the privileges which the Grand Trunk railway confers.

I am glad to inform you, that it is believed there was much less drinking on New Year's day than usual. Ministers had desired the ladies of their congregations not to offer wine to such as might call on them on that day, and the request was complied with in very many instances. The different temperance organizations are waging war against the rum fiend, and efforts are being made on the part of those engaged in the traffic, to induce the Ontario legislature to make some modifications in the license law of last session. No doubt, the said law might be amended, for even as a license regulation it is not claimed to be perfect; but we trust that no greater liberty will be granted to the vendors of the liquid poison, than they now possess; though doubtless any amount of money will be expended, if this can be accomplished. It seems almost incredible that in Toronto city we have an establishment where whiskey is manufactured, which is said to be the largest in the world. A correspondent of a Montreal journal has lately written a lengthy description of this mammoth establishment. The raw produce of nearly 32,000 acres of land is consumed, in the shape of corn, barley, oats, rye, and hops; 5,000 acres of hay are consumed by the cattle which consumes the refuse on the grounds, while an immense quantity is also carted away into the city, to be consumed by those who keep cattle. The firm owns a railway, on which 300,000 cords of wood are brought to the city, and also a bank which is said to be in a prosperous condition; 8,000 tons of steam coal are used every year, and during the distilling season the amount of whiskey manufactured is two millions of gallons. Happily it is not all consumed in Canada. New York takes a large quantity; in one year a single drug store in that city consumed more than the whole city of Toronto. The liquor is shipped to Rio Janeiro, Buenos Ayres, Montevideo, and other points of South America. Shipments are also made to various parts in the Mediterranean, while the great cities of London and Liverpool, in England, are good customers. This huge establishment represents a daily revenue to the Dominion treasury of \$7,000, and gives employment to about 100 men. What an immense amount of labor will be requisite to stay the progress of this one distillery!

I am very sorry that there is an unhappy dispute among the Independent Order of Good Templars at present, which is causing much time and means to be wasted, which ought to be employed in fighting against the enemy. It is relative to the negroes of the South, as to whether they shall have grand lodges of their own, or mingle with the whites, without any distinction of color. The Right Worshipful lodge, it seems, leaves the matter in dispute to the districts concerned. Some have taken exception to this, and demanded that no grand lodge shall be formed for colored people, while grand lodges already exist in said localities. Both parties have fought vigorously for some time, and not until next May it is likely that the wound can be healed. We hope that an amicable arrangement may be made.

The legislature of the Province of Quebec have just finished their labors for another session. The Ultramontanes—that is, the priest party—have about done as they desired. One measure enacted, authorizing a company of nuns to engage in the manufacture of spruce gum, has been the occasion of much dispute, and has afforded matter for numerous editorials in the local press. It is believed to be an infringement on the North American act of confederation, which confines all manu-

factures to the Dominion legislature. If this view be correct, then we shall hear of the matter again when the minister of justice examines the question. A firm who has a patent right for the manufacture of such gum, claimed that their trade-mark had been interfered with, but, all to no purpose. Three Roman Catholic members who spoke and wrote against the act, have been threatened with political death at the next general election. Their names have been branded in the organ of the Church, and if "the faithful" do as they are commanded, no doubt the three gentlemen will not be honored with seats in the next Quebec legislature.

It is pleasing to record that some inroads are being made on the domain of "the man of sin." Rev. C. Chiniquy, who was at one time a Roman Catholic priest, still meets with encouraging success among his countrymen in Montreal. Recently, more than two hundred persons signed a document of renunciation which they sent to the Bishop of Montreal. Rev. F. Beaudry also, in connection with the Methodist Church, is meeting with evidences of the Master's blessing on his labors in the same city. Rev. T. Charbonnel, in Sherbrooke, has established a school there, which, if well sustained, may become a great power for good. Rome takes good care of her children and young people, and by means of schools makes many proselytes. This the writer can testify from personal observation. I have conversed with several young ladies who have been pupils at convent and similar schools, and never met with one whose Protestantism was not pampered with by those faithful allies of the Church—the nuns—even though their parents had been assured that no such interference would be made.

In accordance with the time-honored regulation of John Wesley, the Methodist people of Canada held their watch-night service on New Year's eve, and the covenant service on the first Sabbath of the year. But the former service is not so popular here as in the old land. There, the places of worship would be crowded to watch the departure of the old year. In some of our cities two or more congregations held a united service; but, generally, the congregations were small, and in many places no watch-night service was held. In Montreal and Toronto, and probably some other places, the Episcopalians held similar services in some of their churches.

Old ministers are not generally well cared for. We have a large number of supernumerary brethren and widows, who are mainly depending upon their small allowance from the fund set apart for their benefit. The law of the Church is, that at least ten cents per member shall be contributed from all circuits. The ministers subscribe \$10 each, and the profits of the Book Room are appropriated to the same purpose; interest from investments also aid the same benevolent, worthy object. But last year the income from all sources fell far below the requirements of the fund; and the consequence was, that many of the worthy men who had given of their manhood to the interests of the Church, have been placed in the most trying circumstances in the time of their old age. Widows, also, have shared a similar state of things. How it will be this year is uncertain, as \$15,000 more is necessary to meet the requirements of the fund. Some of us have been taking up subscriptions in the congregations, and have been successful, to a great extent; but there seems to be an increasingly prevailing opinion that there should be an assessment made on all the circuits, so that the income of the supernumerary ministers' fund may be more proportionate to its claims. May the Church feel its responsibility in this respect more than it has yet done!

ONTARIO.  
Jan. 8, 1877.

THE OTHER SIDE.  
[We have no fear of the truth, and no reluctance to publish the honest convictions of any true man who differs from us, with better opportunities to form a clear judgment. The editorial staff, impressed with very differently than the excellent spirit of the letter of our correspondent; they are unprejudiced, reckless, passionate, and evidently inspired by political prejudice. We have never given much weight to the individual case referred to below; but there are unquestioned facts of the same character that we know to be true. ED. HERALD.]

Mr. Editor: I am no politician—much less partisan. In the interest of truth only, and for the sake of peace, I send you an editorial or two which I hope you will carefully read, and then make what use of them you may deem best for the public good. Especially do I refer you to the Pinkston case. I see so much reference to it by your correspondents; and it is so magnified, and, I believe, so misrepresented by those who would thereby subvert some partisan end, that I feel it to be my duty to do all I can to correct any untrue statements that are calculated to prejudice, and inflame, and embitter one section of our common country against the other. I verily believe, Mr. Editor, you have been imposed on in reference to the South. I would complain that you Northern editors, as a class, seem too ready to publish, and, as I believe, what is reported evil of the South. It seems so hard for you to understand us. We are a much better, more generous and enlightened, and kind and true people than we are taken to be. We have "ruffians" here as you have there; but don't judge us by these, nor suffer any correspondent to foul the pages of "the oldest Methodist paper in the world" with that

which is slanderous of any body or people. The Methodists, South, know as well as you how the 13th of 1 Corinthisans reads, and are as sensitive to a lack of charity as you. Let us be truly fraternal! Let us not only be at peace, but also make peace!

I know not that you will give any attention to this, nor, indeed, that you ought. But it occurred to me as I read about the "Eliza Pinkston" case, "too horrid to relate," you were misinformed, or partially informed; and you and your readers ought to know a little more before any more is believed. The thing occurred near one of my preaching places; I heard of it the day following. By all that has been told me of her by those who had long known her, and whose word could not be doubted, I believed at once that she herself was the murderer—doing the horrid deeds by her own hands, and those she had engaged to help her. Once before she had murdered one of her own children. W. P. OWEN.  
Bastrop, La., Jan. 6.

LITERARY AND EDUCATIONAL.  
Dr. Forbes Winslow of London has written a work to show that periodical delusions about spiritual manifestations are as old as history or tradition.

Charles Tufts, ninety-five years old, recently died at Somerville, Mass. He was the founder of Tufts College.

The Corcoran gallery of art, in Washington, contains 133 pictures, 19 pieces of marble statuary, 142 plaster casts, 5 bas-reliefs from the frieze of the Parthenon, and a large number of bronzes. Over 117,000 persons visited the gallery last year.

President Seelye sent word to the Amherst alumni meeting at Chicago, that "after the fourth of March I propose to give myself to the college," and there was the greatest cheer of the evening.

The alumni of Drew Theological Seminary number at present 104, of whom 88 are in 23 Annual Conferences, 7 in foreign mission fields, 2 are studying abroad, 2 are in the M. E. Church South, 2 are United Brethren, 1 is a Congregationalist, 1 an Episcopalian, and 1 deceased.

The London Telegraph, which claims to be the daily paper having the largest circulation in the world, publishes a certificate that during the five months ending December 1, it printed the vast number of 26,441,875 copies, being a daily average of over 200,000 copies.

Both Professor Curtius and M. E. M. are in the vicinity of Mycenae, the site of Dr. Schliemann's explorations, of which it is expected they will publish reports.

Hermann Brockhaus, the Oriental linguist, who has just died in Germany, was born in Amsterdam, Holland, in 1806. He gave most of his attention to the study of Sanskrit and the relative languages, and in 1848 he was made titular professor of Indian languages and literature in the university of Leipzig.

Mr. William K. Houghton, who was the class orator of the class of 1873, in Yale College, has accepted the position of Professor of Literature in the University of Yedo, Japan, at an annual salary of \$3,600.

A letter from Williams College says: "After a vacation of three weeks the college opened on Thursday, 11th inst. The students are all back, and work has begun in good earnest. The corps of instructors is now complete. Prof. Raymond having returned fresh from his studies in Europe. The college is in a very thriving condition, the number of students being fully as large as the buildings can accommodate. The noon prayer meetings are unusually well attended, and much religious interest is manifested."

The trustees of Dartmouth College elected a president of the college in place of President Smith resigned, but they will not make the same public until it is known whether he accepts or not. A prominent member of the college faculty believes that his successor will be Professor S. C. Bartlett, of Chicago, or Rev. W. T. Tucker, of the Madison-square church, New York.

Wesleyan University has opened the winter term with a full attendance. Two of the faculty, Professors Rice and Goode, are absent, spending a few weeks in the Bermudas investigating the coral insect. This insect has been seen alive by two men only, and the accounts which they have given of its habits, etc., are widely diverse. Professors Rice and Goode have found two of these insects, and the testimony which they will be enabled to give concerning its habits will probably settle all the controversy among scientific men in regard to it.

A writer in the Christian Advocate says: "The devout Christian loves science, and stands side by side with the scholar; looks down into the crucible, searches among the molecules with the microscope, or tells the composition of stars and suns by the colors of the spectroscopic. He is not afraid of facts. Every fact is a ray of light thrown upon the Infinite One. But even the unlearned can discriminate between facts and fancies. We may not go down with the pearl-diver into the great sea-depths, but when he comes up, we may judge whether it is pearls or only pebbles which he is showing us."

I. H. Hall, now of Beyrout, Syria; Eugene Schuyler, United States consul-general to Turkey, and Charles Astor Bristed, S. W. of the present members are Rev. Drs. J. W. Chambers and Howard Crosby, Professors Charlton T. Lewis and Henry Drisler, Dr. Sachs, and Messrs. Oberheiser, W. H. Leggett and D. S. Everson. The club is at present engaged in reading the Attie orators in regular course, after finishing Hesiod, Longinus and Aristophanes.

VICTORIA'S NEW TITLE.—The new title of the queen is to be rendered in India as *kaiser-i-hind*. This is the Parsee or Persian form, Persian being the court language of India. In documents intended for the Hindoo population it will be given as *hind ka kaiser*. As Dr. Birdwood is connected with the India office, it is supposed that he knows the exact form of the title, and he has written that it "might be" *maharaj adhiraja sri rani, Victoria, kaiser-i-hind*. Maharaj is *maha*, "great," and *raj* is from *raja*, a "king." It has involved a considerable amount of debate as to whether it is according to the genius of Oriental forms to give a woman a title in the masculine gender. So few women have reigned supreme in India, the precedents are scarce, the begum of Bhopal being almost the only one to refer to. *Adhiraja*, the second word in the title, would be "first king." It is, of course, also masculine. *Sri* is a word of honor given to people of rank, and it forms part of the title of almost all the rajahs of India. *Rani* is simply "queen."

TEMPERANCE.  
A PLEA FOR HELP.  
BY REV. T. A. GOODWIN.

I mean no disgraceful disparagement of Western Christians when I say that we are largely dependent on our Eastern brethren for help, especially in moral reform. Yours is a land of steady habits; you have a character. Our habits are yet unformed; our character not established. That portion of our common country known as the West, or Northwest, has, within a lifetime, received contributions from every kindred, tongue and people, including large accessions from the South. It will take another half century to unify these diverse elements. We hope, when it is done, it will be a result of which our children will not be ashamed.

Just now we need help in the temperance cause, and we look imploringly to New England. You have not our difficulties to contend with. Let me ask, in behalf of a languishing cause, that you take an advance step, and take it boldly. We will follow soon. The crusaders began in the West, but their mission soon ended, with comparatively little permanent good except the development of woman's ability to agitate.

To clearly state our condition would exhibit a horrible picture of woe. I allude to the devastations the destroyer is making in the families of our religious and temperance people. The children of men who were famous in Church and State and business, as temperance workers, twenty-five years ago, are dying of drunkenness at a fearful rate. The son of one of our Presiding Elders recently died of delirium tremens; the son of one of our college presidents was recently killed in a drunken riot in a saloon; the son of an ex-official editor recently dropped dead in the streets, from drunkenness; while the families of our best laymen are fearfully invaded by the destroyer. These things are so unlike what we hoped for a quarter of a century ago, when we, who were then ardent and hopeful workers in temperance, thought that at least our families were secure, that they demand a most searching inquiry into the cause.

But we need not search long. It is found in the dreadful fact that in every case these fallen ones took their first downward step by the use of tobacco! A thorough search does not discover a single exception! Tobacco was the educator. In most cases they but followed parental example; in all cases they had pastors and teachers who instructed them to use the dangerous intoxicant which cultivated a demand for something but little more dangerous. But these are gone, and a host of ruined young men follow, plunging into graves of dishonor and eternal woe, all from beginning by the use of tobacco.

My plea is this: Brethren, incorporate tobacco into your temperance pledges, talk tobacco in your temperance papers. Mark, I am now only speaking of tobacco as a drunkard-maker! It is doing more to destroy the children of temperance men than all the wines and beers in the nation. I doubt if one young man in every ten thousand who have gone down from religious and temperance families to drunkenness, can be found who did not begin with tobacco. No wonder that some heart-stricken mothers curse the pastor or teacher whose example encouraged, if it did not induce, her boy, to smoke, and thus become a drunkard when the vitiated appetite thus formed demanded stronger poison. In this plea I lay no stress upon the fact that the children of tobacco users inherit diseased bodies as certainly as do the children of consumptives, or of drunkards, and that they as inevitably demand first the weed, then the bowl, as the children of drunkards take to intoxicants, farther than this fact bears upon the temperance question. The fact that no pastor can minister to any congregation and use tobacco, without offending some careful parent, belongs to another class of arguments. I am speaking solely in behalf of the temperance cause.

Indianapolis, Dec., 1876.

Commercial.

BOSTON MARKET.

WHEAT—Superior, \$2.00; extra, \$2.05; No. 1, \$2.10; No. 2, \$2.15; No. 3, \$2.20; No. 4, \$2.25; No. 5, \$2.30; No. 6, \$2.35; No. 7, \$2.40; No. 8, \$2.45; No. 9, \$2.50; No. 10, \$2.55; No. 11, \$2.60; No. 12, \$2.65; No. 13, \$2.70; No. 14, \$2.75; No. 15, \$2.80; No. 16, \$2.85; No. 17, \$2.90; No. 18, \$2.95; No. 19, \$3.00; No. 20, \$3.05; No. 21, \$3.10; No. 22, \$3.15; No. 23, \$3.20; No. 24, \$3.25; No. 25, \$3.30; No. 26, \$3.35; No. 27, \$3.40; No. 28, \$3.45; No. 29, \$3.50; No. 30, \$3.55; No. 31, \$3.60; No. 32, \$3.65; No. 33, \$3.70; No. 34, \$3.75; No. 35, \$3.80; No. 36, \$3.85; No. 37, \$3.90; No. 38, \$3.95; No. 39, \$4.00; No. 40, \$4.05; No. 41, \$4.10; No. 42, \$4.15; No. 43, \$4.20; No. 44, \$4.25; No. 45, \$4.30; No. 46, \$4.35; No. 47, \$4.40; No. 48, \$4.45; No. 49, \$4.50; No. 50, \$4.55; No. 51, \$4.60; No. 52, \$4.65; No. 53, \$4.70; No. 54, \$4.75; No. 55, \$4.80; No. 56, \$4.85; No. 57, \$4.90; No. 58, \$4.95; No. 59, \$5.00; No. 60, \$5.05; No. 61, \$5.10; 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# ZION'S HERALD

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# ZION'S HERALD.

THURSDAY, JANUARY 25, 1877.

The all-day prayer-meeting, held last Friday in Bromfield Street Church, was an eminently profitable occasion. No special arrangements were made for carrying on the services; they were all informal and voluntary; but both the interest and profit were well sustained. In the morning the attendance was small, but the congregations, which changed from hour to hour, increased and became quite large in the afternoon. The prayers were earnest and tender, and the exhortations were direct and powerful. Some of the experiences and requests for prayer were peculiarly touching. Nothing is more evident than that a powerful spiritual impression is already resting upon the hearts of Christians. God is breathing upon them a spirit of supplication, a hungering for righteousness, a burden for souls, and a pining after personal holiness. All these are the most significant signs of a great and gracious work. Let not the religious services be given up during the intervening week before the opening of the great central sanctuary, but let the work of preparation go on. Another all-day meeting will be held in Bromfield Street Church on Friday (to-morrow) 26th, commencing at 10 o'clock A. M., and continuing until 4 P. M.

Some of the critics of the Moody and Sankey meetings, who are not in sympathy either with the doctrines taught or the modes followed, are repeating the most extravagant and incredible statements in reference to the painful moral reaction that always, as they assert, follows religious movements of this character. But the whole domination bearing the Methodist name was born in the great reformation of the eighteenth century, and has continued to grow under the inspiration of constant revivals. Professor Green says, in his "Short History of the English People," "the noblest result of the religious (Wesleyan) revival was the steady attempt which has never ceased from that day to this, to remedy the guilt, the ignorance, the physical suffering, the social degradation of the prodigal and the poor. It was not till the Wesleyan movement had done its work that the philanthropic movement began." This certainly does not look like a reaction to be dreaded and deprecated—a falling into bald infidelity and hopeless doubt, as a correspondent of *The Inquirer* attempts to show is the inevitable consequence upon such periods of religious enthusiasm. "Because a man may possibly have a relapse," said a "liberal" lawyer in response to such an objection as the above, "would you not call a physician to cure him if sick? Will you do nothing for an inebriate because he may possibly fall away again?" Besides, and beyond all this *argumentum ad hominem*, we are not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth."

The spiritual tide is evidently rising in all the Churches. It is very much better that this preliminary work should have occurred before the Churches met in the great union gathering of the Tabernacle. Not only are Christians becoming well instructed as to the work before them, of co-operation with the evangelists, but the local Churches are greatly revived, and will afford warm, spiritual homes for those that are awakened in the meetings at the Tabernacle. Those Churches that were in the best working condition in New York and Chicago were the most benefited by accessions to their membership during the continuance of the special meetings held there, and afterwards. There has been none too much time, through the delay of the lay preachers, for the Churches to continue their services of prayer and re-consecration. During all the coming union meetings, the regular Church services must be kept up; and, if the membership is revived, the attendance will be but little affected by the Tabernacle meetings, while the latter will always be sure to be crowded with persons that are rarely to be found at such services.

A compromise necessarily supposes a yielding of apprehended rights. The result of such an agreement could not be expected to be exactly that which either of two parties in controversy desires. But it is the manly and Christian way in controversy to yield, where moral principle or vital rights are not involved, rather than to precipitate a violent collision. This seems to be the political status in the country at this moment. A joint committee of the Senate and House, with marvelous unanimity, only preventing a unanimous report, has agreed

upon a plan of arbitration for the adjustment of the controversies growing out of the late election, and securing at an early day a final decision of the question, who has been elected president of the United States, which both Houses of Congress and the country will accept and respect. Those who confidently believe the decision of this question, in accordance with precedents, rests with the President of the Senate, and those who believe no electoral vote could be counted if objected to by the House of Representatives, are dissatisfied with the compromise, while the moderate men of both parties, the business men of the country, and all men that believe that an open presidential question threatens the most serious perils to the country, with more or less gratification, accept the report of the committee as the readiest, safest, and, on the whole, the best escape out of a painful dilemma.

There was a noticeable change between the closing remarks of Rev. Mr. Cook, on Monday, Jan. 15, as reported in the *Advertiser*, and as understood by his hearers during their delivery, who were not a little astounded by the nature of them. As they sounded, in their very rapid and highly rhetorical utterances, they seemed to picture a meeting on the other side of the grave between Theodore Parker and Mrs. Elizabeth Barrett Browning, and under the gentle ministrations of the latter devoted saint as well as sweet singer, the stout denier of a divine Christ seemed to be won to a hearty faith, and to accompany his delightful Christian evangelist into Paradise. As printed, however, the imagined interview seems to take place upon this side of the grave, in the Italian cemetery where their dust slumbers, side by side; and, in view of the solemn future before them, the faith of the intelligent Christian poetess in a personal Saviour is made to appear infinitely to be preferred to the cold and unassuming natural religion of the dying liberal minister. The impression made upon the ears of many hearers was simply confounding; the printed peroration is more readily apprehended; it is poetic and pretty, but far from being as impressive as the body of the fine discourse itself.

## SOME EFFECTUAL REMEDY.

For a number of years, even before the present protracted business embarrassments were felt, certain serious difficulties in meeting the exigencies of portions of the work in our New England Conferences began to be developed. Towns off the lines of the railroad have gradually lost their active populations; the young men hastening away to the cities, to the manufacturing towns, or to the West. The farming interest has largely declined, hundreds of formerly well-cultivated farms having been given over to pasturage. The chief revival in this respect, of late, has been through the change of ownership which has brought them into the frugal and thrifty hands of our Irish population. In many towns where we have had, years since, flourishing Churches, the membership has dwindled, through the diminution of population, and it has become impossible to support the family of a pastor, or even a single man, and meet the current expenses of divine worship.

For a time the evil day has been protracted by the small home missionary appropriations which have been made. If there were any reasonable promise of a change in the circumstances of these Churches; if a revival would place them on a better basis; if there were any growing population around them, this loss of a limited subsidy, which is now suffered, might be greatly depreciated. But the failure of this depreciation has only hastened an inevitable result, and saved a moribund Church from a lingering and wearisome period of dying. The towns have become depleted by the inevitable tendency to other centres, and there are no probable intimations of a different condition of things in the early future.

In other instances, a small membership has been formed under the shadow of large Churches of other denominations. They have opened denominational worship, where the whole social tendency is in another direction. The great body of the population has decided its ecclesiastical forms, and all newcomers feel the social pressure moving them towards these well-appointed Churches. It is right that these Methodist brethren should have religious services conducted after their own preference, and listen to the Gospel as interpreted and enforced by their familiar and most instructive religious teachers. But they must not demand impossibilities. They must not require too great sacrifices on the part of their ministers. They must not presume upon the possible generosity of the general Church, and erect a house of worship, the cost of which they cannot meet, and the running expenses, even of which, are far beyond their resources. Until Providence opens the way by a sweeping revival, or by the incoming of a membership from other places, the luxury of a richly appointed church with a resident pastor of the first order must be dispensed with.

The heroic cure for all these troubles, some of them temporary and some of them chronic, is a return, where the necessities of the case require it, to the circuit system. The one most serious difficulty in attempting this, is one that must be met in a frank, manly and Christian manner. The increasing trouble in the New England Conference has been the fact that there are more pastors than preaching places, and if our Churches are, in some instances, doubled up, or three in a few cases are placed under the care of one man, more will be thrown upon the reserved list. This will be far better than the killing process, both to Churches and ministers, that is now going on. In the upper New England Conferences there are still stations now supplied, with some diffi-

culty, by local preachers, which would gladly receive some of these ministers if they are willing to be transferred in this direction, and a good living and hopeful field of service will be afforded to them. The tide has been, for years, in the other direction. Ministers have crowded down towards the municipal centre of New England, some of them greatly to their discomfort, as it has proved. It would be a wholesome change, all round, if the tide turned and flowed backward once more. In the N. E. Conference are brethren who were local preachers up to within a few years, with a good trade that will still afford them a generous support. It may be that Providence now indicates that they should return to a relation in which they have been, and may be again, very useful. Certainly, if God wished them all to be itinerant ministers, He would enable the circuit more readily to find fields of labor for them. There are some in the ranks in reference to whom the study of the Presiding Elders and Bishop is, not where they can do the most good, but where they will occasion the least trouble, and the Church can be persuaded to endure them for a year. A generous frankness, coupled with a devout conscientiousness, must be even in such an exigency as the present; even with the possibility, because we are all human, of grieving some loving and deserving disciple of the Lord. What seems to be the absolutely necessary thing to be done, must be attempted.

Within twenty miles of Boston, on the same line of railroad, but two or three miles apart, are three small societies, which cannot readily raise (the three of them) more than fifteen hundred dollars a year. This probably they could do, under a judicious and devout pastor; and also be enabled to do something for all our Church charities. Now, they lead a despairing life, starving their pastors upon a few hundred dollars, and crushed by a sense of their inability to bear the burdens resting upon them. In the same district are a half dozen ministers, local, and filling official positions, who might be organized into a corps of workers, with or without compensation save their expenses. In other parts of the work there are Churches which have been given up, and there are others, with good places of worship, that, unless there be some unexpected change in business, cannot possibly meet the support of a pastor. It is proposed, in full sympathy with some of these burdened Churches, to form a Conference missionary society to meet their necessities; but all portions of the work have their burdens, and we cannot relieve ourselves from our loyal obligation to bear our proportion of the great connective charities.

What we want is a wise, but effectual relief which will enable the burdened portions of the work to spring up afresh, with invigorated zeal, to the work of the evangelization of their neighborhoods. In some places, the work is already beginning to be enlarged by pastors stretching forth their arms to embrace other opportunities within their reach. New preaching places, the organization of fresh classes in other districts, the establishment of week-night services—by all such means as these the weakness of the centre may be sometimes and somewhat relieved; but the traditional circuit, after all, offers the readiest solution of a difficult but not insoluble problem.

## JOHN BRIGHT ON WAR.

John Bright's great speech, in Wales, has startled a certain class of thinkers, in England, by the boldness of its assumptions, and the still more decisive obstinacy of its facts. He takes the highest moral grounds against war; but he does what Englishmen would generally consider a better and bolder thing; he grapples with the real, the historic facts of the military policy of England, and shows that her wars, for a hundred years and more, have been utter failures, and, infinitely worse, absurd wastes of treasure and of life. It is exceedingly interesting to observe how the journals which favor the government's Eastern policy attempt to repel his arguments by the old war-cry—logic, and the glorification of English pluck. The British people are very susceptible to this logic of bravado, but, at the same time, they are good reckoners of pounds, shillings and pence; and Mr. Bright's showing of a century of their fighting policy, makes a surprising solecism in their logic. The fact is, these two sorts of logic are absolutely irreconcilable on the question of war. Nations which, like the French, love fight for its own sake, for *gloire*, may readily evade, as sordid, the cool calculations of the financier or the bitter complaints of the overtaxed poor; but the English, and the Anglo-Saxon race generally, are no longer willing to accept *gloire* at an unreasonable cost. A war that will at once admit of glorious feats of arms, and the promotion of British commerce, is the only admissible war for Anglo-Saxon statesmanship—such as England maintained in India against the mutiny. Her occasional military expenditures elsewhere, as in Abyssinia, or Dahomey, belong really to this category; for they were undertaken for the security of British name and commerce respected.

But to Mr. Bright's instances:—"A hundred years ago—just a hundred years this very year—this country was engaged in a war with the colonies now forming the United States of America. What has happened? When that war was over everybody condemned it, and now probably there is no single man in this country of any political party, however benighted or ignorant, however positive or unteachable, who would not condemn the folly and wickedness of the war with the American colonies. (Cheers.) Well, but that war was supposed to have cost this country close upon 100,000,000 of money (\$50,000,000), and it left the inhabitants of these colonies, grown now to be a great nation—even greater in numbers than this, so far as the population of Great Britain and Ireland may be counted—with feelings of anger and bitterness which are now passing away from amongst us."

This was an unchallengeable argument; no Englishman now can dispute it. Even while the war lasted, the greatest statesmen of England—Chatham, Burke and Fox—saw its folly, and defended the colonies in Parliament. John Wesley himself, though in the outset he issued an abridgment of Johnson's pamphlet against the colonies, soon saw his mistake, and pleaded with leading cabinet ministers for the colonies, predicting their final success. Here, then, was \$50,000,000 confessedly thrown away; worse than thrown away, worse than sunk in the sea, for it was expended in butchering Englishmen, in devastating property, in creating resentful traditions. And here, too, we should add, was the real beginning of the immense national debt (the greatest owed by any nation that now weighs, and will probably forever weigh, on the country. Every day taxes are still gathered, on British industry, for the American war.

Mr. Bright proceeds to discuss the next great war of England—that with the French republic—continued, with exasperated severity and expense, under Napoleon I, and lasting about twenty-two years.

"But after the American war was over only a few years, we engaged in another, and still greater and more prolonged struggle, with the republic of France. The reason we went into war with France was because she was a republic, and held opinions supposed to be dangerous to the monarchy and aristocracy of this country. The cost to this country, I dare say, all told, was a thousand millions sterling (\$5,000,000,000), and yet now everybody, or almost every one, condemns that war. I believe that, by greater moderation and greater wisdom on the part of the government and the people and the press of this country, it might have been avoided. It left us with five hundred millions (\$2,500,000,000) of debt accumulated, in addition to the previous debts, and accumulated during the continuance of that one single but prolonged struggle."

This must be a big and bitter pill for a practical Englishman to gulp down; it is almost strangling. But there was some *gloire* in this case; *gloire* in the peninsula, in Germany, and crowning *gloire* in Belgium. The orator next mentions a case in which there was no *gloire*, except by a disastrous blunder—"the charge of the five hundred." Mr. Kinglake has exposed the utter folly of the Crimean war, in a manner which must make the very skin of an English reader "creep," and his indignation boil over. Mr. Bright proceeds:—"We condemned, as I said, the American war a few years after it was over—your forefathers did; our fathers condemned the French war not long after it was over; and since then we have had another war of very great magnitude, but not of very long continuance, and which generally goes by the name of the Crimean war. But now, as far as I can judge, everybody—perhaps I ought not to say everybody, because probably her Majesty's ministers would not agree with me—(hear hear!) but nearly everybody—condemns that war, and I think that every single man who knows anything about it would admit that we gained absolutely nothing but discredit and loss—loss of life and increased debt—lost from the struggle. You see what a change has come. As it was with the American war, that was condemned; as it was after the French war, that was condemned; so it is now after the Russian war—it is all universally condemned. We have come, I believe—the nation has come—by a vast majority, to the conclusion that the object was unworthy of our efforts, and that the result was absolute and entire failure. (Cheers.)"

A million men were lost in the Crimean war—a two years' war! The financial argument is altogether tremendous, overwhelming, against war. Mr. Bright affirms that within the lifetime of men still living, England has expended ten thousand millions of dollars (\$10,000,000,000) for wars "which might, with honor, have been avoided, and in needless or excessive armaments in preparing for war." Lord John Russell has given his opinion that there has not been, for the last hundred years, a single war, on the part of England, which might not have been avoided without any sacrifice of interest or honor, by those reasonable concessions which individual men are constantly making, and which would in no degree be injurious or dishonorable, if made between nations.

Such facts relating to a single nation are certainly nothing less than astounding. But when we extend the like inquiries to European states generally, the folly of the war policy becomes absolutely incredible. It seems a demoniacal madness. There are nine millions of the best men of Europe—her young manhood—withdrawn from productive industry, and converted into mere consumers, shut up in barracks and trained, like the Roman gladiators, for mutual butchery! And yet we claim to be in the maturest Christian civilization. Europe spends forty millions of dollars on education, and \$2,000,000,000 on military provisions. Were the wastes of treasure for war purposes devoted to the perfecting of civilization, they would suffice, in one or two generations, to supply all Europe to the maximum, with railroads, telegraphs, hospitals, observatories, universities, art galleries, zoological and botanical gardens, and every imaginable provision for the highest improvement of her commonwealths. Are not her rulers, then, infatuated? Are they not madmen? Are

not revolution and reformation just demands of her suffering peoples? Let us not excuse the deluded conscience of Christendom, on this subject, by the ordinary platitudes about the inevitability of war in the present condition of humanity, and the consequent expediency of being ever prepared for it. The Geneva arbitration showed the true solution of the problem—the settlement of international disputes by reason rather than by butchery. Create a right public sentiment on the subject, throughout Christendom, and you will compel its rulers to resort to arbitration, rather than to arms. This is what is needed—a rectified public conscience; and the Christian Church, particularly the Christian ministry, is responsible for this much-needed, long-delayed rectification.

## REST IN CHRIST.

In this wearisome world, what a blessed word is rest. How pleasant and hopeful those words of Jesus: "Come unto Me all ye that labor and are heavy laden, and I will give you rest." Precious promise! How like a balm to the wounded heart, a cordial to the fainting spirit. To the toil-worn body rest is a most coveted boon. All know this. There is a weariness of spirit; a spiritual yearning for rest in Christ Jesus; a longing for release from the dominion of sin. Most hearts, if not all, know what this is; many have entered into that rest, and all may. This invitation of the Lord Jesus is alike to all who labor and are heavy laden. No caste here—all! Many shrink from making the effort; they long for the promised results, but make no real exertion to secure them. Life's rewards are all conditional; its prizes are to be competed for. Blessed is the man of action. Come! effort real and persistent—this is the condition! The history of human wretchedness is but the struggle of souls after happiness in ways and by methods where rest cannot be found.

Oh, that man would hear that word of Jesus! Instead of the physician men will appeal to quacks and resort to nostrums. Hence so much labor and sorrow. It need not be. The spirit may be as blithesome as a morning lark. There is rest—rest in Christ! In a neighboring city one once passed down one of its finest streets in company with one who had long lived there and knew each family. Said he, "There is something the matter in nearly all these houses. In this one they are unhappily married; in that one a dissolute father; here they weep over an abandoned daughter; yonder they have an idiot child; there in that magnificent structure their only child is an intemperate one, drunk most of his time; here cancer is doing its fell work upon an accomplished young wife; death has entered that palace; that family in that gem of a cottage is bankrupt, and is only held up by a rich relative; and in like manner he characterized a score of the first-class mansions along a few blocks of a first-class street.

We could but think how true a picture all this is, of this world's unrest and unhappiness. How little of real rest there is in this world! In how few hearts it nestles; in how few homes it abides! We wonder not that the old prophet Micah said, "Arise ye and depart; for this is not your rest." A blessed truth that was from Christ's own lips: "Come unto Me and . . . rest." Yes, there is a pillow whereon we may lay the aching head. "There is a place than all beside more sweet," where the burdened heart may find rest. There is a city of refuge within whose strong and well-garrisoned walls we are safe forever. Jesus is the soul's refuge. There is a rest from the sharp accusations of conscience—a rest from the burden and sorrow of sin. It is a law in mechanics that the point nearest the centre is subject to the least motion, and there must be a central point where there is perfect rest. Christ is the soul's centre. The nearer to Him we come, the more perfect our rest.

"Here rest, my long divided heart, Fixed on this blissful centre, rest!" The invitations of the Gospel are not idle words. They do not present a divine mystery only to excite wonder and perplex faith. They make the path plain; they excite desire to gratify it; they proclaim a Saviour mighty to save, willing to save—saving all who come, and seek, and knock, and ask.

This Saviour says, "Come!" and how His words indicate His nearness to us! It is not a message sent to us from a great distance. When Jesus said it, He had come to us! How friendly a word it is, and how winning! It is not the same as "Go—go, wash in Jordan seven times." It is always "Come!"

How the experience of this rest settles all theological difficulties, drives doubts away, relieves from burdens, bestows refreshing peace, and inspires with blessed hopes. Such an experience has the Lord Jesus made possible for every one.

## LETTER FROM NEW YORK.

At the Preschere's Meeting two weeks since, Dr. Curry, as usual, was present—a shade graver and more reticent than common, because smarting under the gross misrepresentations of the press. He does not believe that Methodism in the metropolis, or will go to wreck in the metropolitan, because he finds occasion to criticize the action of the officers, or the efficiency of the crew. Growlers are not croakers. There's lots of light in the first, because conscious of strength, possession, and determination to defend. Methodism will thrive when the New York Sun has ceased to shine, or smoke, rather. It does both by turns, but the last longer, and then the odors are often worse than those of the vilest kerosene

drawn from closest proximity to the great furnace below.

If some of the Methodist Churches are embarrassed, heavily mortgaged, and straining to meet current expenses, they are no worse off than other evangelical Churches. Small comfort in that, to be sure, but then it proves that we have at least as much vitality as they. Methodism has not the enormous wealth of Trinity corporation, nor of the Collegiate Reformed Church, nor of the Presbyterian magnates whom the natural rise in value of the city property bequeathed to them by ancestors has made immensely rich. It has not its arms up to the shoulder in the city treasury like the Roman Catholic politico-ecclesiastical conspiracy against the rights and liberties of mankind. No one of its Churches is overlaid by a mortgage of \$200,000 like Dr. S. H. Tyng's, or \$150,000 like Dr. Gamewell's; no one of its Churches has been relieved of sundry debts by public sale like Dr. Heyworth's; nor have any passed from under its control like Dr. Miller's (Baptist) of 59th Street, or the beautiful stone edifice—once the Church of the Puritans—in Union Square. The Romanists purchased the first when sold under foreclosure, and it was feared would acquire the second when it underwent the same fate. These facts—and there are plenty more like them—are not brought forward because we relish in the least the difficulties of others, but simply to show that Methodism is neither wrecked, nor stranded, nor on a lee shore, and that would-be salvors will have to wait some time before its fiasco and jettison ministers to their cupidity. The staunch old ship is a little short of provisions, and under stress of weather—that's all. But when the sun again shines, and sales are gracious, and supplies arrive, we opine that she will do a greater carrying business between earth and heaven than ever. Occasionally one or two of the crew get discontented and take service in a smaller, slower, and richer vessel—as Rev. Wm. Lloyd has done in the refitted Dutch lugger; but then, we can spare them, though we don't like to, and besides, it's quite a compliment to our service when other craft are more than willing to take its members at higher wages than we can pay, and with all their peculiarities of Methodist lingo and individuality into the bargain.

A prayer to nautical terms! We are all a truce in New York—sincerely and intelligently, too—and that for common objects. The supplicants feel that inquiry must not be regarded in the heart; that it must be abandoned in the life; that there must be individual and national return to sterling, godly righteousness. The successes of Anthony Comstock in the suppression of obscene literature; the growing opposition to felonious compromise with the colossal felons of the Tweed regime, even though there be no known way of compelling the corruptants to disgorge their spoils; the anxious conversations about needed revision of national, organic law, so as to solve the problems of suffrage, naturalization, education, civil service, United States elections, Indian policy, and personal rights in the South, are all healthful indications. The clergy of the next half century will be bolder, purer, more successful than of this.

We had not intended to vituperate, and will stop, lest we make mistakes as curious as that of a zealous Baptist brother who translated the Gospel into Japanese. He was a missionary, and a good one; a Baptist, and a zealous one. Wherefore he wished all the Japanese thereafter converted to be immersed. He sought out diligently the native equivalents of immersion; immerse, and immersion, and seized the ones he deemed apt and best, and incorporated them with his translation. It duly appeared in all the dignity of print, and great was the astonishment of the Japs when they read, "In those days came John the Soaker, . . . preaching the soaking of repentance." . . . Repent and be soaked every one of you." It was too much for them. Aspiration, fusion, immersion, were tolerable, but, *soaking*—It was too much for a less zealous minister of the same aqueous persuasion. He fully agreed that it was better to let *bapto, baptizo, baptisma*, stand as they were, than to overdo ritualism by soaking; and so they stand in the Japanese Bible to-day.

Rev. Mr. Griffis, of "The Mikado's Empire" fame, is responsible for that story. The Baptist brother overtook the matter. Valiantness are afflicted by similar tendencies. Therefore we shall not again at this time depart from the realm of probability. It is very probable that if the prayers of the week bring upon the Churches and upon the country the outpouring of the Holy Ghost, and if its recipients hereafter live quiet and peaceable lives in all godliness and honesty; that confederate between capitalists and traders, manufacturers, agriculturists, etc., will be restored. Then business will revive, and the voice of complaining cease from the streets. Some people boldly maintain that we are suffering, as a nation, from the want of common honesty—not from the utter absence of it, but from defective supply. There is much truth in that statement. The politician who thinks that the country lives for them, and who raises presidential tempests in hope of fat plunder, would only be the scum on the current of a national life, if it were purified and fed by divine grace.

Not the efforts of mere place hunters, or even of wise statesmen; not even that wisest method of dealing with the currency question—that of letting it alone; not even the flood of gold that has inundated the country in case of war between Russia and Turkey—gold that must pay for the breadstuffs required by manufacturing Europe from us because of the closure of the Hellespont to Russian cereals by Turkish guns; not even that rigid economy in personal, domestic, and corporate expenditure that for the first year since the rebellion has turned the balance of international trade in our favor, can so soon restore prosperity, and plenty, and unity to our land, as that grace of the Holy Ghost, which, working concurrently with human energies, evolves in the whole life godliness and honesty.

R. W.

## Editorial Items.

We have given ourselves up to a careful examination of the provisions made in the Sunday-school department of the Church for Bible study, for the training and aid of teachers, and for text books and illustrations for Sunday-school pupils, old and young. It was small, but an exceedingly gratifying task. We have seen, in columns of advertisements, the names of this remarkable variety of hints, helps and homilies, but we had no adequate conception of the abundance or richness of the material. If our pastors and superintendents would but take time to thoroughly examine the series of "Berean Helps for 1877," they would hardly be able to conceive of a necessity, arising out of the age or intellectual grade of children, young people and adult classes, that has not been anticipated and fairly met in the Sunday-school literature of our Church. If any schools prefer not to fall into line with so

considerable a portion of the Christian world as is now studying the same selection, of Scripture on the same Sabbath, abroad, at provision, in Biblical catechisms and question books upon the whole and special books of the Bible, is for such cases. As to questions, the Berean Question Book is incomparably the best one that has been issued from any Depository this year. An immense amount of thought, study and ingenuity has been expended upon it. It costs a few cents more than some of its competitors, but is found in its contents. It combines maps, concordance, and suggestive notes; and for mature classes will be found to be a very stimulating text-book.

But if expense is a serious matter, we have the admirable and inexpensive Lesson Leaves with questions; while the younger children and the infant classes have the same Scriptures presented to them in the simplest possible form, with ample and striking pictorial illustrations, in the Picture Lesson Paper and the Berean Tract. In addition, the Church Catechism, No. 1, proffers an admirable general exercise in the history, doctrines, discipline and usages of the Church, with the Lord's Prayer, Apostles' Creed, Baptism, and the Ten Commandments. As provision for teachers, such pupils as desire additional aids, the Lesson Compend, which is much cheaper and yet much fuller (through its small type), than any of the other lesson notes that are published, proffers to the student a very satisfactory interpretation of all the difficulties of the lessons. The Berean Quarterly, a beautifully published magazine, gives condensed notes upon the lessons at the small price of twenty-five cents a year; while the Sunday-School Journal, a crowded monthly, is devoted to exegetical, illustrative and homiletic notes upon the successive Bible selections for the year; and all the expense, for single subscriptions, is sixty-five cents a year, or where six or more are taken, with one address, only fifty-five cents. The normal class instruction, which has been such a marked feature in Dr. Vincent's system, and which, if accepted and thoroughly prosecuted, will give the Church in a few years a body of the most accomplished teachers it has ever enjoyed, is provided for by *The Normal Class*, now published as a quarterly magazine for fifty cents a year.

The leaders of the Infant Classes are by no means overlooked. In the new volume of "Through the Eye to the Heart," by Rev. W. F. Crafts, a wide and attractive variety of object lessons is given, with instructive essays upon the best modes of presenting truth to the youngest minds. In addition to all this, are scores of tracts of various sizes, freshly prepared, some of them by our leading ministers, covering every phase of Christian culture, duties and obligations, and tender appeals to young people. If you would know what the Church is doing for her young people, "circumspice!"

The second number of the *National Repository* for February, is already out, and will be forwarded, at once, to subscribers. We are glad to know that the subscription list is growing quite rapidly, and gives good promise of making the work a financial success. Its typographical execution is all that can be desired, and the paper and general appearance are good. Its character, as established in the first number, is sustained in this. It is a substantial, instructive and entertaining Christian magazine. The writers in this number are Dr. Wm. Wells, Rev. B. K. Peirce, Dr. D. W. Bee, Mrs. Dickinson, Rev. W. W. Daniel, Dr. D. P. Kidder, etc. The editorial miscellany is varied and good; the editor's own work is a strong article upon the American Nation, a review of the present state of the presidential question, and a criticism upon our missionary work, and the occasion of the depleted condition of its treasury. The Doctor is not an optimist, but he does not lose courage, as he is wanting in hope. When a wheel is in a rut, we do not spend much time in criticising the driver. There is only one thing to be done: strip off one's coat, and lift like a good fellow!

We are sometimes asked who are now the publishers of Uncle Tom's Cabin, the famous book which made the fortune and gave an international reputation to Mrs. Harriet Beecher Stowe? James H. Osgood & Co. own the plates, and have on their list a handsome and cheap illustrated edition of the work. It was by no means an unprofitable factor in the great moral and civil reform that swept the country, fifteen years ago. It will survive its generation both on account of its intrinsic power and from its relation to great national events.

We have received a note from Rev. J. S. Whedon, of Hyde Park, son of Dr. D. D. Whedon, who, immediately upon the announcement of the railroad accident in which his father and mother were sufferers, started South to meet them. He hastened thoughtfully to assure us that the personal injuries were much less serious than were at first feared. The accident was a terrible shock to them, occurring at 4 A. M. For a half an hour they were lying wounded and bleeding in the darkness. Their escape from death was a very striking providence for which God had thanked!

The reception of a volume of the *Missionary Advocate* for 1876, makes us afresh regret the necessity for the giving up of its publications by the Board. We heartily believe if the Missionary Board would publish a well-edited monthly, at a dollar a year, it would be vigorously sustained as to bring a considerable revenue to its treasury. It would have the whole Church for its patronage. The eight thousand ministers could send it, and all additional subscribers would bring in a generous profit.

The brightest, handsomest and most entertaining monthly for young people, now published, is the *Wide Awake*. The February number is fully up to its best average, and is crowded with varied attractions. We shall give our readers some tastes from its pages, in our columns.

Some excellent Christian woman writes to us, without revealing her name, this little note. It enclosed \$1.50 which we hand to J. P. Magee, Conference Missionary Treasurer. Who will follow her example? "DEAR BROTHER: They tell me that the Missionary Society is greatly in debt, and if it were in my power, I would send you my check for the full amount. As it is, I send \$1.50, and recommend that you request every member of the Methodist Church to pay the sum of ten cents per month during this year towards liquidating this debt. There are thousands of Church members who do not give one cent for missions, because they are never asked to do so, but who would willingly adopt some such plan as this. Let the ministers divide the Church off into sections and appoint solicitors to make collections every month, and forward amounts at once. Don't you think it can be done? Can't you who heads devils, come such plans? Forgive these suggestions, if they seem out of place."

## A CHURCH MEMBER.

Boston, Jan. 15.



A subscriber in New York, who had decided to stop his paper, writes: "I will countermand my decision, and will take the HERALD this year." Another writes from Tennessee, and says, "Money is not plenty, but have patience, and the amount of my subscription will be forwarded soon. Have taken ZION'S HERALD for twelve years, and consider it one of the necessities of life. Shall continue to take it as long as I can take any paper."

We are gratified to have appreciative readers, and are constantly receiving similar messages from all parts of the country. The spirit of the two patrons quoted, is what makes the list of a newspaper reliable. Let all who have stopped or have contemplated stopping their paper, imitate their example. We commend their loyalty and attachment to the HERALD to all our readers, and especially to all subscribers in New England.

F. H. Revell, of Chicago, publishes in a handsome square tract, with ornate covers, two addresses, one by D. L. Moody, the other by D. W. Whittle, to seekers of religion. The pamphlet is entitled "Inquiry Meeting." It is full of wise, direct, tender and scriptural directions to persons under conviction, and ready to be aided in the way of life.

The Day of Prayer for Colleges will be observed to-day (Thursday, Jan. 25), by the Boston University in Wesleyan Hall at ten o'clock.

**BOSTON PREACHERS' MEETING.**—The committee to consider the subject of holding the meetings with closed doors, reported adversely. Brother Canfield reported a glorious revival in Newburyport—many conversions among all grades of characters. It was hard to tell just where they were, denominationally. Ten churches have been closed for six weeks and united in City Hall; 2,000 persons are in attendance every night, and the meetings last till about 11 o'clock at night. The evangelist, E. P. Hammond, is conducting the meetings. The meetings will result gloriously for all the Churches.

Brother Knowles reported much interest in his charge; seventeen were seeking Christ yesterday. Brother Merrell reported the Lord working in his charge; nine were at the altar last night; they have had about 70 clear conversions since watch night. Brother Hanson reported a good work. Brother McDonald reported for Holiston; the tide seems to be rising. Brother Mansfield has a good interest in Trinity, Cambridge; many old-fashioned conversions and conversions have occurred. Brother Gould reported a sad state of affairs in his Church, owing to the late disaster at sea, which took down 27 vessels and 212 lives, leaving 54 widows and 122 orphans. Brother Eastman reported 90 persons, in all, seeking the Lord at the old Bethel during the year. There were five new converts last night.

A collection was taken to raise a purse to present to the janitor of Wesleyan Building, as a recognition of his kindly attentions to the wants of the meeting.

The report on secret sessions of the Preachers' Meeting was called up and discussed at length, and with deep interest, by Brothers Merrell, Hatch, Truett, Gracy, McDonald, Truett, and was adopted by a large majority.

Dr. Pentecost announced that the Tabernacle would be dedicated next Thursday night.

Brother Hill stated that all the six Churches of Lynn extend an invitation to the New England Conference to hold its next session there. The invitation was formally accepted.

#### Our Quarterly Magazines.

The opening year brings out the solid and grave literature of the quarterlies. The North American, the new series of which is to be published bi-monthly instead of quarterly, starts off with fresh vigor, under its new editorial supervision, but with the same publishers, J. R. Osgood & Co. Its subscription price is \$5 a year. R. H. Dana, Jr., opens the January number with a suggestive paper, discussing certain points in American politics now in earnest debate, and involving the present and prospective well-being of the Republic: such as, election by general ticket, electoral colleges, ascertaining the vote, civil service, resumption of specie payment, and last, but not least, the relation of the Republic with the late rebel States. The whole paper is pertinent and suggestive reading for the present hour. E. P. Whipple writes the latest review of George Eliot's "Deronda," on its literary side, that has yet been published. A paper follows upon Richard Wagner. Mr. E. S. Nadel, a rising litterateur, proffers a sharp and well-deserved criticism upon Bret Harte. Under the pen of John Fiske, Darwinism is comprehended, and in the estimation of this enthusiastic disciple the hour for his coronation anticipates his death, as is the case with few great explorers in nature's domain. Other scholars, while ready to pay an earnest tribute of gratitude and respect to this great and devoted student in natural science, have not yet felt satisfied that he has, by any means, won his way to the throne. E. J. Godkin writes ably and intelligently upon a theme greatly mixed in popular apprehension at this moment—the Eastern question. The book notices fill twenty-five pages, which are not the least valuable or attractive of the number.

The *Bibliotheca Sacra*, W. F. Draper, Andover, opens with a metaphysical paper upon the origin of the concept of God, by Rev. G. T. Ladd, Milwauke, Prof. F. Goodwin, of the Berkeley Divinity School, Middletown, Conn., offers some wholesome criticisms upon the modes and results of our theological seminaries. Rev. Samuel Hopkins continues his vigorous, exegesis and criticism of the first and second chapters of Genesis. J. P. Thompson writes instructively upon the Stone Age and its significance; Rev. B. Price, upon the Samaritan Pentateuch; Prof. J. D. Butler, of Madison, Wis., upon Governmental Patronage of Knowledge; Rev. Dr. W. M. Thompson upon the Natural Basis of our Spiritual Language; and Dr. Cyrus Hamlin, upon The Slave Races and Pantheism. A paper is given upon Indo-Germanic Natural Religion; Rev. C. E. Park writes upon John the Baptist, and Rev. Geo. F. Wright upon Max Müller and his American Critics. Altogether, as can be readily seen, a varied, able and interesting series of papers, forms the first number of the new year of this substantial Quarterly.

The *New Englander* opens with a paper upon the possible perils threatened to the country by Chinese Immigration, by D. M. Means, of Baltimore. Dr. Bacon reviews appreciatively Dr. Dexter's *Bigger Williams*. Rev. F. A. Henry writes upon the Concrete in Nature, Morals and Art. Dr. Samuel Hopkins states, in a short essay, that "thus far the demonstrations of natural science have been expiations of the Mosaic record." Prof. Fisher writes vigorously, as he always does, upon the folly of Atheism. General Adams continues his searching review of J. Stuart Mill. Rev. S. B. Goodnow gives a

very sensible exegesis of Paul's famous declaration in reference to the voice of women in the Church. Prof. Bartlett makes Dr. Anderson's *Histories of Foreign Missions* the foundation of a valuable review. President Porter takes the late Horace Bushnell for his subject, and Mr. J. B. Clark writes of the New Philosophy of Wealth. W. L. Kingsley, New Haven, is the publisher of the *New Englander*.

The *Baptist Quarterly* has a paper upon the Doctrinal Contents of Christ's Teachings in the Synoptical Gospels, by Prof. Gould. Dr. G. W. Samson writes sharply upon Modern Evolution. Dr. G. W. Gardner has an interesting paper upon Comparative Religion. Dr. L. E. Smith, editor of the *Watchman*, has a good review of the life of Dr. Norman McLeod. Dr. G. D. B. Pepper writes upon Baptist Doctrine and the Pulpit, and Prof. Lincoln, of Providence, upon the Life and Teachings of Sophocles.

#### Notes from the Churches.

##### MASSACHUSETTS.

**Boston.**—The Lord is blessing Grace Church abundantly, under the efficient labors of Brother Merrell. Souls have been seeking Christ every evening since watch night. On Friday evening last more than twenty new cases presented themselves for prayers. The meetings will be continued every evening. In the Sabbath-school recently, more than one hundred asked the Christians to pray for them.

##### WORCESTER.

**Our Congregational Neighbors.**—Dr. Ebenezer Cutler, the esteemed minister of the Union Church for twenty-two years, for some months has been unable to supply his pulpit. It is said of him that he has kept pace with the improvements in theology and methods of Church work better than some of his younger brethren. The Central Church have been in search of a man for nearly a year, and to simplify matters, I suppose, and adjust their polity to what they consider the Pauline theory, they have voted to exclude the women from voting on this matter of settling a minister. Don't they know the women will have a voice in it, sooner or later?

The Old South is supplied by Rev. Mr. Vorhees, of Boston. The pastor is spending the winter in Florida for his health. This is the mother Church, dedicated in 1716. Under its old porch, which has long since passed away, the Declaration of Independence was drafted in the State of Massachusetts. Rev. George W. Phillips, of Plymouth Church, preaches to the largest Protestant congregation in the city, unless he must share this honor with Rev. W. Parry, F. R. S. C. (I don't know as the letters are right), who discourses in Mechanics' Hall to a crowd, admitted at ten cents a head, to be seated, singing, brass band, and the Rev. gentleman has his vituperations upon other Churches and American institutions in general. What a happy thing it would be if, discontented, he would go home!

Piedmont Church, corner of Main and Piedmont Streets, Rev. George H. Gould, pastor, is to be dedicated January 30th. It is of brick, with Gothic gables, nearly pure Gothic, with stings for eleven hundred people. Its audience-room is unsurpassed, if equalled, for beauty in the city. Dr. Gould, formerly of Hartford, is a man of liberal views in Church polity, devotedly orthodox, of warm sympathies, and splendid pulpit ability. He is in feeble health from overwork, and preaches but part of the time. He clings to his young society with a father's care, and has refused a recall to Hartford on a salary of \$2,000 more than he is having; and last fall the chair of preacher and lectureship at Andover was tendered him, which he also declined.

Quincy Street, Rev. C. M. Lamson, pastor, quietly but persistently pursues his local reform. We heard his pastor boasting recently that he is the oldest settled pastor in the city, excepting two. He has been here six years. He is having good things in this city, and has just bought a nice house and paid for it. He is worthy of one on high, as we count men worthy.

Rev. W. T. Sleeper is pastor of Mission Chapel, supported by a fund donated by Deacon Israel Washburn. It is an enterprising work among the poor. These our neighbors support as a city missionary, Joshua Freeman, member of Grace M. E. Church, a warm-hearted, zealous layman, whom God arrested in a drunkard's career ten years ago. Our other neighbors next time.

**West Warren.**—Rev. J. S. Barrows writes that an excellent revival is in progress in West Warren.

##### MAINE.

**Portland.**—The Congress St. M. E. Church lecture course closed on Wednesday evening, January 31, with a concert given by home talent. This was a very pleasing entertainment and well attended. The society, which engaged some of the best lecturers for the course—Rev. Mark Trafton, D. D., Chaplain McCabe, D. D., Rev. C. B. Pibbado, former pastor of the Church, and others—feel that the enterprise has gained them great cause for encouragement. Aside from the rich treat afforded those who have attended, financially it has been a success. Dec. 25, Rev. C. B. Pibbado delivered a lecture in this church outside of the regular course, on the subject, "Music among men and mice," which was listened to with much attention, and was both instructive and amusing. On Christmas eve, a Sabbath-school concert was given to a large and appreciative audience; by request the concert was repeated on New Year's evening, and the small attendance fee, together with the liberal collection on Christmas eve, has furnished the Sabbath-school a generous sum. "Watch-night" services were also held, and were well attended. The Week of Prayer services were held on the evening of Jan. 22, and much good may be derived, the Church strengthened, and sinners brought to the foot of the Cross.

**York.**—We are having a blessed year in our work—the best of my life. Several have been converted since the new year began, and the work is but commenced. Your paper is enjoyed very much by our people.

##### J. H. TRASK.

**Items.**—There were 129 deaths in August 1876—one for every sixty-one of the inhabitants. The members of the Maine House of Representatives have made up a purse of \$100 as a present to J. B. Walker, Esq., for his long and faithful service as messenger of the house.

A letter from Brother R. F. French, a member of the Maine Conference, now in Florida for the purpose of regaining his health (if possible), informs us that although somewhat improved, he is not able to preach. We bespeak the prayers of the Conference and the Church for our afflicted brother.

A petition is in circulation to be presented to the legislature, requesting that body to pass a law prohibiting gambling of every kind within the State. Also the passage of

an act prohibiting the sale of native wine and cider, with provisions for the punishment not only of the gambler himself, but for persons having control of the grounds or premises where gambling and selling take place.

The elegant new Old Fellows hall in Lewiston was dedicated Jan. 8th by the Grand Lodge of Maine. Rev. H. W. Bolton, pastor of Park Street Methodist Church, Lewiston, delivered the oration.

The great historical event in the Maine legislature the past week was the joint convention of the Republicans to nominate a candidate for the United States senatorship. For the first time in the history of the party, the Republicans of Maine, by their chosen representatives, had but one choice, and hence Hon. J. G. Blaine was nominated by acclamation. This tribute to Mr. Blaine was as has been accorded to no public man in our history, and shows clearly the confidence and esteem which the Republicans of Maine feel toward their distinguished leader.

The usual temperance convention will be held at Augusta, Jan. 28. Whether the convention will ask for additional legislative action is not determined.

Rev. A. R. Crane has secured pledges to the amount of fifty thousand dollars, which secures the fifty thousand conditionally pledged by ex-Gov. Coburn, of Skowhegan, as an endowment fund to several academies that are fitting students for Colby University.

It is reported that the authorities of the medical school at Bowdoin College have notified Drs. Palmer and Wilder, who gave the spring course of lectures in that institution, that if they continue to lecture to homoeopathic students at the Michigan University, their services at Bowdoin will not be required.

Union meetings by the Methodists and Free Baptists are being held in the Methodist Church at Mechanics' Falls with the prospect of a general revival. Several have already manifested a desire for salvation. Brother Bartlett, pastor of the Methodist Church there, is having a very prosperous year with his people.

Mr. C. C. Frost, of Auburn, and Mr. H. M. Bryant, of Lewiston, are now engaged in temperance work in Montpelier, Vt., with good success.

The rite of baptism was administered to six candidates in the Methodist Church in Hallowell, Jan. 7th, and eleven persons were admitted to full membership. The parish is prospering under the pastorate of Rev. D. W. Le Lachuer.

Rev. A. R. Crane is to be the pastor of the Baptist Church at East Winthrop, Rev. T. Whitman, resigned.

About thirty conversions have occurred under the labors of the Young Men's Christian Association in Lisbon. The canvassing committee for the State are holding meetings at Norridgewock, with very encouraging prospects.

The union meeting which has been standing for twenty-five years about one-half mile from North Westbrook, Duck Pond, has been moved during the past season to the village, located on an eligible site adjoining the school-house, remodeled interiorly, and fitted up into a very neat and commodious house of worship. Much is due to the energy of Rev. C. L. Mann, the young pastor of the Methodist society, for the success of this enterprise. This house was opened for dedication Wednesday, January 17th. Rev. I. Luce preached the sermon, and dedicated the church; Rev. Russell of the Free Baptist Church, and Rev. C. L. Mann, assisted in the services. In the evening Rev. H. W. Bolton, of Lewiston, opened a course of lectures with his lecture on "The Three Ties that Bind." The lecturer, with great force and eloquence, showed that hands, head, and heart, or intelligent convictions, with manly persistence, were sure to win in the race of life. The lecture was first-class, and exerted a healthful influence on the audience present. Rev. Russell preached an excellent sermon Thursday afternoon.

The Methodist Church at North Biddeford has been recently thoroughly repaired, and was rededicated January 11th. Rev. A. S. Ladd, of Bath, preached the sermon.

Rev. L. E. Grant, late of Bowdoinham, has received and accepted a very unassuming call to the pastorate of the Baptist Church at Buxton Centre.

The Baptist Church at Alfred are enjoying special prosperity. The Church has become more active, and several persons have been converted.

Rev. Henry Carpenter, of England, who has supplied the pulpit of the Congregational Church at Bridgton for the past year, has received a call to the Plymouth Congregational Church in this city.

A committee of the preachers and laymen of the several evangelical Churches in Portland, have invited Mr. Inglis, the evangelist, to hold revival services in this city.

The Women's Temperance Society of Portland have added to their successful coffee-house enterprise, the daily distribution of soup at the old City Hall, Market Square. These ladies are exhibiting a practical sense equal to their superior instincts.

Henry Shepley, L.L.D., ex-Chief Justice of Maine, died in Portland, Jan. 15th, after an illness of only a few days, at the age of 87 years. Mr. Shepley has held several positions of honor and trust in the State and nation, and for more than half a century has been in communion with the Congregational Church. He left this testimony: "That a life of devotion, resting upon repentance and faith in Christ, is a life of higher enjoyment than can be found without it."

##### EAST MAINE.

**Georgetown.**—A very gracious revival of the work of God is in progress here. Some twenty souls have been brought from darkness to light, and from the power of sin and Satan into the liberty of the children of God. Our meetings are deeply interesting, and multitudes flock to the house of prayer regardless of the storms, and cold, bleak winds of winter. A divine and heavenly influence pervades the entire community. We are hoping for greater things. Friends of Zion, pray for us!

##### P. HIGGINS.

**Duck Pond.**—The course of lectures in this place was opened Wednesday evening, Jan. 17, by Rev. H. W. Bolton, of Lewiston. Subject, "The true help; or the hand, head and heart as seen in a successful life." We are hoping for a revival of religion, one that will surpass the one enjoyed in the spring. We have labored under great disadvantages, which are removed by the opening of our church.

##### M.

Rev. J. A. Devine, of Canada, is supplying the Congregational Church at Brewer village.

Rev. C. H. Pope, formerly of Machias, has resigned the pastorate of the Second Church in Oakland, Cal.

The pulpit of the St. Philip's Episcopal Church, Wiscasset, is now vacant. Rev. H. C. Miller, its late rector, having resigned and gone to Ellsworth to take charge of the interests of his denomination there.

The new chapel of the Elm Street Congregational Church, in Bucksport, a very

convenient and commodious building, was dedicated on the evening of December 26th.

Four persons were lately baptized at South Brookville, by Rev. J. W. Williams, of Deer Isle, and nine have been admitted into full membership in the Church in that place.

Two persons were recently baptized at Little Deer Isle, and six have been received into the Church.

Two persons have lately professed faith in the Lord Jesus Christ, in Eastport. Both of them have been publicly baptized, and have united with the Methodist Church.

A class was formed at Cox Cove, Pembroke, last November, having three members. It has increased to sixteen members.

The Week of Prayer was quite generally observed in the Churches. A strong interest was manifested in many places in the subject named by the committee of the Alliance, and in the immediate conversion of the unsaved.

Nov. 19th, 1876, six persons were baptized at Southeast harbor, Deer Isle, and three were received into Church membership. The church in that village has been so far repaired that it is now a comfortable place in which to worship, even in the winter. More extensive repairs and new furnishings will be completed in the spring.

In the beginning of the present century, a society was established in the town of Dennysville, Washington county, and Wm. Kilby was appointed post-master. He retained the office until his death in 1829, when his son John was appointed. John filled the office for a period, and resigned in favor of his son Cyrus, who was appointed to the office. Cyrus served some years, and resigned in favor of his father's brother Benjamin, who was duly appointed. He retained the office until his death in the last month of 1876. His son Howard has been appointed to the office of post-master in Dennysville.

Brother Percival, pastor of the Methodist Church in Milltown, St. Stephen, has recently buried two children. They died of diphtheria. He has the sympathy of his American brethren.

##### C. A. F.

##### RHODE ISLAND.

Great improvements have recently been made in the church at East Greenwich, a recess having been added to the building, capable of seating sixty persons, in the rear of the pulpit, which is to be occupied by the choir. The space formerly used by the singers has been filled with pews, adding fifty sittings to the church. The cost of the alterations has been \$1,000. On Sunday, Jan. 14, the house was reopened. An excellent discourse was preached by the pastor, Rev. S. O. Benton, and in the evening the occasion was celebrated by a "praise service," in which a choir of sixty, under charge of Prof. Hastings, rendered choice classic music, while the audience joined heartily in the singing.

Rev. Geo. M. Hamlen, in Providence, has learned with deep regret of the death of his excellent wife, who formerly labored with her husband on the Power Street charge.

Rev. Wm. H. Starr is spending the winter at New London, Conn. His health is greatly improved, and he contemplates entering regularly upon itinerant work the ensuing spring.

##### NEW HAMPSHIRE.

**Enfield.**—The Methodist and Congregational societies held union meetings during the Week of Prayer, Rev. G. C. Noyes takes this opportunity to acknowledge the special respect shown him and his family from the "Enfielders" in cash and other valuable gifts during the few months past.

**Fisherville.**—The convention noticed in the HERALD a week or two since was held at Fisherville, N. H., Jan. 16-18, and was one of the most successful ever held.

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##### VERMONT.

Brother Trivett sends us the following good news from old Barnard circuit: "Good news from East Barnard! A protracted meeting is in progress here. It commenced under the direction of Brother N. E. Hart, of South Londonderry, and the religious interest increased daily in the early stages of the meeting. In connection with the quarterly meeting, Jan. 7th, Rev. J. D. Beaman, Presiding Elder, protracted the meeting four days longer, assisted by the pastor, Rev. T. Trivett. During those days Brother Beaman delivered several discourses calculated to awaken the feelings of the most impatient sinners, and great spiritual power fell upon the preacher and people, such as have not been felt in this place for many years. A great number of our young people are crowding around our altars, seeking salvation through the merits of Christ's blood, and many of them are rejoicing in sin forgiven. The arduous labors of our Presiding Elder are not only abundantly blessed here, but all over the district. East Barnard has had for several years to battle with great difficulties and much prejudice, but through faith in Jesus we have triumphed. In the name of our God we have set up our banners and have prevailed. The good work which has commenced is going on. May He who dwelleth between the cherubim shine upon us, and may showers of blessings descend upon the entire Church!"

West Berkshire charge is prospering finely, and Brother Lewis is happy. Some fifty persons have been converted or reclaimed, largely the result of the camp-meeting held within the bounds of the charge last fall. Fifteen have been baptized, and 30 received on probation. The prospects are good for a continuous revival. The "Gospel workers" are to visit the place the 26-28 inst.

A meeting of the Woman's Foreign Missionary Society for St. Albans District, was held at St. Albans the 17th. The unprecedented depth of snow prevented a large attendance from a distance, but a spirited and profitable meeting was held. Mrs. Rev. J. W. Guernsey, the Conference secretary, and Mrs. Rev. C. P. Taplin, the corresponding secretary of the New England Branch, were present and rendered most efficient service, and greatly enjoyed by an attentive and appreciative audience. We believe in woman's work.

Our Brother Polson, pastor at Craftsbury, was elected G. W. Chief Templar at the Grand Lodge recently held in Bennington, and Brother H. P. Cushing of East Burke, G. W. Chaplain.

We have another illustration of the good work Vermonters are doing away from Vermont, in Brother J. C. W. Cox, Ph. D. He anticipated a successful career for our conference in the West, and we participate in his joy.

The annual session of the Presiding Elder of St. Albans District, Rev. J. L. Cooper, is to occur the 30th inst.

[The note on Newbury Seminary is crowded over to next week.]

##### GENERAL METHODIST ITEMS.

Rev. L. D. Ferguson, D. D., who was for nine years a member of the old Black River Conference, and who, for about fifteen years past, has been in the Protestant Episcopal Church, has returned to the Methodist Church.

At Bethel M. E. Church, Philadelphia, Rev. R. W. Humphries, pastor, extra services commenced with the watch meeting. Thirteen were at the altar, and 25 rose for prayers; penitents nightly. Sunday evening, January 14th, there were two services in the church at the same time—one in the main audience-room, the other in the lecture-room. About 2,000 persons were present. The pastor and pastor's father (the latter full of fire and force at 75) preached to these congregations. Eighteen were seeking Christ, 13 at the altar above, five at the altar below. Six conversions in the two weeks. A glorious prospect for a glorious work. Many centennial visitors from England will remember the enthusiasm of this salvation Church.

In the city of Washington alone, since the meeting of the Baltimore Conference in March last, the number of probationers received into the Churches is considerably over five hundred.

Says the Methodist: "The 'Friendly Inn' of the Y. M. C. A. in Baltimore, has been placed in charge of the Rev. T. H. Horne, of Jackson Square M. E. Church. Good meals are furnished at ten cents each, and a comfortable bed in a warmed room at fifteen cents per night. Meal tickets are furnished to charitable persons for gratuitous distribution among the poor at the rate of five cents each. The meal comprises coffee, bread, and soup. There are sixty-five beds in the building, all of which are usually occupied by ladies or other persons in need of aid. The institution is self-supporting."

Sixteen out of 20 Annual Conferences of the Methodist Protestant Church have voted in favor of calling a general convention to meet next May, to ratify the basis of union with the Methodist Church.

**IOWA.**—A correspondent writes as follows: "Perhaps you would like to know something about us who are on the frontier, as we are a little band of Methodist pioneers. Some of us were born and reared among the dear old hills of New Hampshire, and we cherish many tender memories of the old granite State. About four years ago a class was formed here of about thirty members, and some have been added since then; but the grasshopper raid of last summer greatly thinned our ranks, and we are only a handful left. We have had preaching heretofore, but this year we were denied a preacher, which we think is one of the greatest deprivations we could endure. However, we are determined to keep up the work, and we hold Sabbath-school and class-meeting regularly every Sunday. Some of us go three or four miles across the bleak, cold prairie, but we get well repaid for all the trouble we take, for we find the Lord is willing to bless 'even two or three, who are gathered together in His name.' Pray for us that our faith may not waver, and that 'beyond the clouds the sun may yet be shining for us.'"

##### E. M. B.

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**DISCHARGES FROM THE EAR.**—From whatever cause, permanently healed.

**CATARHIS, OFFENSIVE BREATH.**—Throat Affections, Asthma, Bronchitis, etc., radically cured, and all diseases of the

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## THE SUNDAY SCHOOL.

First Quarter.

Sunday, February 4.

Lesson V. 1 Kings xviii, 5-19.

BY REV. W. E. HUNTINGTON.

ELIJAH AND AHAH.

For more than a year, Elijah was the guest of the poor widow of Zarephath; he shared her ministrations of hospitality, and she received the blessings of his prophetic power. Her son died and Elijah restored him to life. Why it was that this miracle was performed in that heathen city, for the joy of this humble woman of Zarephath, we do not know, except that God, who is kind towards the helpless, would not suffer her who had sheltered his lonely prophet, to be left without her son when the man of God should go back to his mission in Israel. "It was a true feeling of the Jewish Church, which saw in the restoration of the widow's son to life a pledge of the future that was to arise out of this double act of toleration. In this boy (so later ages delighted to believe) was recovered the first prophet of the Gentile world—Jonah, the son of Amittai; repaying, in his mission of mercy and pity to the Assyrian Nineveh, the mercy and pity which his mother had shown to the Israelite wanderer." The famine is raging with pitiless rigor through all the realm of Ahab. The king remembered that Elijah was the man who announced the coming famine; and Elijah had been sought for in every province, as the "black angel" who caused this national distress. But the prophet was hidden beyond the power of the king's messengers to discover. Either in the covert solitudes of Cherith, or in the obscure cottage of the widow in the Zidonian town, Elijah was safe in God's keeping. In the third year Jehovah commanded the prophet to appear before Ahab. Persecution had fallen from the cruel hand of Jezebel upon the prophets of Israel, and only the one hundred whom Obadiah saved by strategy escaped the sword. In Obadiah, Elijah found a "friend at court." Though attached to the king's house and familiar with its idolatrous spirit, he was yet true to the faith of his fathers.

Go into the land, unto all fountains, etc. The king was in great distress, lest the drought might so dry up the pastures that "all the beasts" would perish. He wished to save the royal stables, at least. Back among the mountain springs, Ahab thought it possible to find some herbage yet, upon which to sustain the "horses and mules." Obadiah, his trusted courtier, was therefore commanded to set out and look for some pasturage that had not been completely parched by the drought. Writing as he was, under the retribution which God had sent upon the kingdom for its idolatry, Ahab had not yet been subdued to repentance and faith in Jehovah.

They divided the land between them. Obadiah was to scour one section of the country, and the king another, each with a company of men no doubt, to find water and grass if possible.

We find Obadiah closely attached to the interests of the idolatrous king, not because either had the least interest in the religion of the other; for Ahab's was false and Obadiah's true. But, as was the case with Joseph and Daniel, Obadiah was honored even in a heathenish court, because of his integrity. "Those who profess religion should study to recommend themselves to the esteem of those that are without, by their integrity, fidelity, and application to business. They that fear God need not go out of the world, but as it is." (Henry)

As Obadiah was in the way—while he was in the way of his commission from the king, searching for water-springs.

Elijah met him. The prophet was on his way from Zarephath according to God's command, and these two faithful servants of Jehovah met. Elijah was the fearless messenger of God's retributive justice; Obadiah was an inoffensive servant of the truth within the palace of idolatry. Elijah worked from without, Obadiah from within, Ahab's court. Each had been true to his mission. Now the providential lines of their separate duties crossed, and the two were face to face.

He knew him—perhaps from a former acquaintance he remembered the rugged man of solitude. It may be that only from the popular reputation of Elijah, was he recognized by Obadiah. There may have been only that subtle instinct which draws noble spirits together by a swift recognition. However the impression came to Obadiah, he seems to be well assured that the man was Elijah before he asks—"Art thou my lord Elijah?"

Go tell thy lord, Behold, Elijah is here! Elijah is ready to meet the king; but he thinks it best that Obadiah act as a mediator to break the news to Ahab, that the man who sent the famine is ready to stand before the sovereign.

What have I sinned, etc. He knows how bitterly the king had spoken against Elijah, how he had been searching in his own nation and among neighboring people for this prophet who had withered the land by his sentence; and Obadiah was afraid to announce that he had seen Elijah, lest the king, suspecting some collusion, might slay him.

There is no nation or kingdom, etc. This was told that Elijah might realize how dangerous it was for him to be within Ahab's dominions. It was not because Elijah was a false prophet, but because his words had been literally fulfilled, that he was considered a scourge to the country; and Ahab wanted to rid the land of him.

He took an oath, etc. He made the governments, to which he applied for this man Elijah, promise upon oath to

give him up, if ever he came to light within their borders. He seems to have established a kind of extradition treaty with the nations near him, for the purpose of laying hands on so dangerous a person.

The Spirit of the Lord shall carry thee whither I know not. Obadiah knew Elijah's habits of life. He was afraid that while he went to announce Elijah to Ahab, the prophet would again take himself, or be directed by the Spirit, to another hiding-place, and Ahab would then be so enraged as to kill Obadiah.

I, thy servant, fear the Lord from my youth. Here was the secret of Obadiah's integrity; he was a pious boy, an upright youth, and consequently a faithful man. There is little doubt that he had good parents, especially a good mother. He was taught the true faith when a lad, so that no allurements of an idolatrous palace could swerve him from the love of Jehovah when a man.

Was it not told my lord what I did? etc. Hast thou not heard, Elijah, that I am also striving to preserve the same faith for which you are struggling? Jezebel had waged a bloody persecution against the men (prophets they are called), who were distinguished for piety, and loyalty to the religion of Moses. But Obadiah had proved himself a thorough hero and defender of the faith, as he protected a hundred of these prophets by his own hand.

As the Lord of hosts liveth. This is a solemn affirmation, which he calls upon Jehovah to witness. It was not a slip of the tongue, but a strengthening of his speech; Elijah lived so near to God that he might reverently say—"before whom I stand."

I will surely show myself unto him to-day. Elijah makes this solemn statement to Obadiah to quiet his suspicions, that he (Elijah) would hide himself again. He announces plainly and emphatically that he intends meeting Ahab that very day.

Ahab went to meet Elijah. Obadiah was finally convinced that it was his part to announce to the king that Elijah, whom he had hunted so long, was ready to meet him. The king, perhaps a little subdued by the frank and courageous message from the prophet, goes to meet him. He had gone forth to find grass for his starving cattle, but finds the one who had withered the fields, by the scorching message which he delivered from God.

Art thou he that troubleth Israel? He greets the noble prophet with this question, which reveals his suspicion that Elijah was the cause of all that calamity which had spread itself over his kingdom for three years.

It was then, doubtless, as it still is, the belief of Eastern countries that seers and saints have the power of withholding or giving rain. In the convent of Mt. Sinai the Arabs believe there is a book, by the opening or shutting of which the monks can disperse or retain the rain of the peninsula.

Have not troubled Israel—with the emphasis on "I." Elijah was but the mouthpiece of Jehovah's law. The judge who pronounces sentence upon the criminal is not the author of the punishment. Justice punishes. The judge only gives voice to what an eternal law of right seems to demand. Thus Elijah stepped out from his mysterious hiding places to sound into a wicked sovereign's ears the message of an eternal law, that wickedness must be punished.

But thou and thy father's house. You sovereigns of Israel (he arraigns both the living and the dead) have cursed Israel; I have not. These scorched fields, withered forests, waterless streams, are burning pictures of the idolatry which has seared the heart of poor stricken Israel. And you who have been clothed in the crimson and gold of royalty have invited upon yourselves this curse; I who wear only a mantle of sheepskin am Israel's friend.

Ye have forsaken the commandments of the Lord. The prophet fearlessly utters his message. The king is angry, but Elijah does not shrink. Other reformers since Elijah have likewise confronted kings and potentates with the messages of righteousness.

John Knox, "who never feared the face of man," reminds us of the sturdy prophet of Carmel, as he stood up in the face of the Catholic Queen Mary, and uttered his piercing sentences. In a sermon for which he was arrested by royal command, he says:—"Kings then have not an absolute power to do in their government what pleases them, but their power is limited by God's Word. Wouldst thou, O Scotland, have a king to reign over thee in justice? Subject thou thyself to the Lord thy God, obey His commandments. If thou wilt not, flatter not thyself; the same justice remains this day in God to punish thee, Scotland, and thee, Edinburgh, which before punished the land of Judah and the city of Jerusalem."

Thou hast followed Baalim—the plural of Baal; thou hast worshiped false gods.

## ZION'S HERALD QUESTIONS.

From the Notes.

Berean Lesson Series, February 4.

- 1 Who was Obadiah, and what was his character?
- 2 How long had the famine raged when Elijah was sent to Ahab?
- 3 Why did Obadiah hesitate to announce Elijah to the king?
- 4 What persecution was charged upon Jezebel?
- 5 Was Ahab angry with Elijah?
- 6 Did the king realize that his idolatries were the cause of his disasters?
- 7 What was Elijah's charge against the sovereign?
- 8 Why is it that Elijah appears so much greater than the king?

To a pantheist, death is the breaking of a flask in the sea.—Joseph Cook.

## The Family.

## MEMORY.

BY HON. J. E. DAWLEY.

The day is rainy; and I go  
Where often I have been before,  
And, all alone, I close the door,  
And let the tide of memory flow,—

Flow on through channels deep and wide,  
Flow on through meadows green and fair,  
With blossoms perfuming the air,  
And filling me with love beside,—

Flow on with life's young morning flow,  
Flow on with summer's rosy tide,  
And kissing sweetly either side  
Of every vale where blossoms blow.

O life! thy record I can read  
As though 'twere written yesterday;  
And I can trace along the way  
The fruit which grew from every seed.

Now, plains of waving bloom appear;  
Now clouds obscure the sunny skies;  
Now sorrows and now joys arise—  
Bright day and darkest night are near.

From pleasure's golden cup I sip,  
And let the nectar through me steal,  
Until the cup of grief I feel,  
Close pressing my reluctant lip.

I revel in the summer bloom  
As thoughtless as a child at play,  
And, turning, look the other way,  
To see but sorrow in my room.

O faculty of mighty powers,  
God-given me for weal or woe!  
It touches every way I go,  
To bless or curse the fleeting hours.

It stretches on, and I can see  
And read the record lines of years,  
Now writ in joy and now in tears,  
Back, back, to laughing infancy.

On land, on sea, it follows still;  
Now seeming dead, to life it springs,  
And stronger sense of feeling brings,  
To lash or comfort us as will.

I see where shady valleys lay;  
I see the pictures made for me;  
And in the nearing distance see  
A daisy blooming by the way.

Now, like a laughing stream it flows,  
And sings the gladdened heart to sleep;  
Now ploughs the soul with furrows deep,  
And blasts and withers as it goes.

We close our eyes; we shut the door,  
And seek to drive it from the mind,  
And sleep; and only wake to find  
It still pursuing us before.

It from our life we cannot shake;  
It follows us with steady tread  
Among the living and the dead,  
By day, by night, asleep, awake.

We wish it were not so; and then  
Sweet glimpses of our happy home  
Appear, and bright; and then we come  
To think of what it might have been.

Had those who made it all a smile—  
A sunny smile, so bright and dear,  
It glowed and lasted all the year—  
Dear ones, been spared to us awhile.

The sun may shine, or it may not;  
No shadow on the present cast  
Can dim the brightness of the past,  
The love that cannot be forgot.

O memory! I live in thee;  
How dear are I cannot say,  
But thank the Father when I pray,  
For giving such a gift to me.

## MOTHER LAWTON.

BY MISS R. M. K.

Her little, old, weather-beaten cabin stood in the loneliest part of lonely Cape Cod. Behind and on both sides were the drifting sand-hills, gray and barren, with hardly a blade of grass to relieve the dead monotony; before her the blue waters of the Atlantic stretched away to the far off coasts of Europe. The desolation of the place seemed complete. But all that was wanting in the land was amply made up to Mother Lawton in the sea. Whether sparkling and dimpling in the golden sunshine, or cold and threatening beneath leaden-hued clouds, or as when in a storm the waves came rushing and swirling almost up to the threshold, it was beautiful to her. Yet perhaps not exactly beautiful, but rather pleasant to look upon; for somewhere in its depths rested the remains of her husband and only son, and the same feeling with which we visit the graves of our dear ones, kept her near the only grave her loved ones had.

She was of Spanish descent—a tall, heavy-browed woman, with piercing blue eyes and hair, which had become gray more with grief than with the weight of years. Her face had a stern, rigid look, as if she had schooled herself to repress all outward manifestations of emotion, and bore a fixed expression more like that of a statue than of a living being. Hers was a sad story, and yet hardly more so than that of many of her neighbors. We, who have our friends with us, can little realize the feelings of these Cape women, as they lie awake night after night, listening to the howling of the wind and the heavy thud of the waves breaking on the shore, and praying for the safety of the husband or father who is tossing somewhere on the ocean billows, often praying for one who is beyond all need of earthly prayers.

Thirty years before I saw her, Mother Lawton—then pretty Carrieta Lopez—became the wife of Edward Lawton, one of the crew of a staunch fisherman. A few months after his marriage, Edward sailed away to the Banks; but the season was prosperous, and he soon returned to his bride. Before another season arrived, there came a baby boy to the Lawton household, who, inheriting his father's deep blue eyes, was also named for him.

Years rolled on; Ned was still the only child, and had now grown to be a tall lad of fourteen, with a great longing for the sea. By this time his father had become possessed of a fishing craft of his own, and Ned was to take his first voyage with him.

Mrs. Lawton saw the vessel leave the wharf and fade slowly away in the

distance. There was a strange, heavy feeling about her heart, a foreboding of evil, which filled her with gloom. Day after day sped by, and soon the time for the return of the fleet was close at hand. While she was watching eagerly for its appearance, a great grief came upon her. A terrific storm swept over the land, and all perished for the sailors. They had not long to wait for news. Soon it came—a list of those who perished on that dreadful night; a long list, headed, "Sea Gull, Captain Lawton, gone down with all hands on board."

Mrs. Lawton was stunned. She could not realize it—that her husband and her son were gone. Then she locked herself in her chamber, and would see no one. She wished no sympathy; she would have none of it; such grief as hers could not be looked upon but by her Maker.

She lived in the village awhile, and then she sold her property and went down by the sea; and there, year in and year out, she had lived for fourteen years. Sometimes she came to the village to make her necessary purchases, but other than that she was never seen save sitting in her door-way or standing on the beach looking at the sea. When she first went to that lonely cabin, her old friends followed her; but their presence was so unwelcome, that they finally gave up all attempts to see her.

Her lonely life and hard, mask-like face made her a terror to the school-children, who, whenever they saw her, would hurry by in fright. They said she was crazy, and so imbued my brother and me with their fear, that on our way to and from school we would clasp hands and run by the tiny house as fast as our legs would carry us.

But one day a thunder-storm burst just as we came in sight of it. As we came opposite, she flung open the door and called us in. She hardly spoke while we were there, but sat at the window watching the storm which was at its height. But when it began to subside, and the lightnings flashed less frequently, and the thunder tones seemed farther away, there was a loud knock at the door; and when I sprang to open it, and found father there, it was a joyful moment. He thanked her for letting us take shelter there, but she made no answer; indeed, she did not seem to take any heed of our departure. When she met us afterwards, she seemed to recollect our faces, and spoke to us, usually; and sometimes when we saw her sitting in her doorway, we would stop and speak to her.

Her moods were various; at times she seemed to move by mechanism, no sign of life or intelligence in her face, and our coming or going made no impression on her; at other times she was glad to see us, and was quite talkative. I had not then heard her story, and one day asked, "What makes you live down here? Why don't you live in the village?" She looked at me blankly a moment, and then an expression of pain came over her face, as though some one had struck her. I was startled at the effect of my words, but it lasted only for a moment. Then she rose and went into the house and shut the door in my face. I told the home people of my question, and father inquired, and was told her sad story. It was said that my brother resembled her lost Ned—the same deep blue eyes and sunny hair. It may have been so.

When the two years of our Cape life came to an end, we went down to see Mother Lawton and to bid her farewell. She was in one of her silent, solemn moods, and did not seem to understand that we were going away; but at last she comprehended, and said, "Good-by." As we started towards the door she called us back, and putting her hands on our heads uttered a devout, "God bless you!" and, bending down, kissed us.

The next summer, when I visited our friends, one of my first inquiries was for Mother Lawton. "As queer as ever," they said, and still lived in the lonely cabin.

It was the afternoon of a beautiful June day when I passed along the beach to her home. She was sitting in the doorway looking out on the peaceful summer sea which lay in its serenity before her. "You would not think it could ever be cruel," she said, when I greeted her; and I knew she was thinking of the loved ones who were buried in its depths. There was little said between us. She asked for my brother, but her thoughts were evidently elsewhere, and I soon arose to depart, thinking to come again before I left. But when I said so to her she mournfully shook her head, and then taking her worn Testament—for Mother Lawton was a devout Christian—she gave it to me, saying, "Keep it always."

I noticed how changed she was, but yet was little prepared for the news which ran through the village next day that Mother Lawton was dead—was found dead in her chair in the doorway, with her white face upturned to heaven.

I saw her as she lay in her coffin. The look of endurance which she had borne in life had faded away, and a look of joy overspread her countenance. Did she see her husband and son waiting at the golden gates to welcome her? I believe she did.

Afflictions cannot sanctify us, except as they are used by Christ, as His malice and His chisel. Our joys and our efforts cannot make us ready for heaven, apart from the hand of Jesus who fashioneth our hearts aright, and prepareth us for the inheritance of the saints in light.—C. H. Spurgeon.

## CASSIE'S TROUBLE.

BY REV. W. W. MARSH.

[Concluded.]

There was silence for a space, but Cassie was thinking; and such thoughts, too. How clearly her own home rose before her now, and how dear it seemed!

Mother, with her own sweet smile, just touched with sadness, was busying herself about tea; Johnnie was looking out, and wondering where she was, and the roguish gray eyes looked very sweet to her; and she was wishing to leave them for always! Such love and tenderness were springing up in her heart, that she felt it was almost bursting in its fullness. Leave them? Never!

But the low voice of the queen broke in upon her thinking, and she started, so entirely had she forgotten herself:—"Let me know more of your Saviour. Did you not tell me He died for all? that He will give each a work, and will guide and help them in it?"

Cassie answered as best she could. "And you would leave all this, too?" she asked. "O Cassie, there is no Saviour in fairy-land! And can you tell us, have we souls to be saved? No duty was ever laid on us; no future was ever revealed to us. Can it be that no higher life is possible to us? We are no better than the lilies swaying in the fountain there, only in our consciousness, and in that consciousness we are only weary. Cassie, is there no Christ for me and mine? Mine, I say, for I am not alone in this weariness and longing. We are all, and always waiting—for what we never know."

She paused, but Cassie could not answer. The sorrow was a new one, and the trouble was too deep for her childhood toathom. Fragments of her Sabbath-school lessons came floating through her mind, and she repeated to herself, "He by the grace of God should taste death for every man;" "Him that cometh unto Me, I will in no wise cast out;" "Come unto Me, all ye that labor, and are heavy laden, and I will give you rest." Sweet and full of hope to man, they certainly were; but what were they to the beautiful queen? She feared they were nothing. She knew the eyes of the queen were on her, and she was waiting for her. The silence was awful; and it pressed more heavily upon her every moment. Yet she could not speak.

Suddenly, in the silence, she heard a rustle and a sob, and, glancing up, her heart leaped to her throat in startled surprise. Every arch was thronged with fairy forms, face above face, and every eye was bent upon her. She could not see beyond the mass of floating robes and gauzy wings that were pressing round her bower. The sound of their voices as they grew earnest, had gone out on the still night air into the courts around, and they were drawn as with a magnet to listen as they talked. Far and wide the electric thrill had flashed, till myriads knew it, and half fairydom was at the bower.

That rustle and sob were all, for almost as if breathless the fairy host was waiting for the reply—so awfully still, she scarce dared to breathe.

"Is there a Christ for me and mine?" asked the queen again, and her voice was choked with tears.

Lifting her face with a spasm of agony, Cassie found voice to cry, "O my lady, I cannot tell! I can recall no word of God which gives you any pledge!"

As if her heart was broken, the queen fell forward with a cry. With a gateway of despair the crowd about the shiverers stirred; a sound, as of far thunder, ran along their wings, and a wall of sorrow swelled out along the host, till it seemed as if all fairy-land was one great cry of heart-break.

With a shriek of terror, Cassie started to her feet, almost fainting at the effect of her words. The host swayed to and fro, and the palace shook as if an earth-quake heaved it, and she felt herself tottering as if a great wave was breaking over her.

Another shock, and a wilder cry from the throngs, and Cassie was standing, wide awake, under the old maples by the spring!

The sun had almost gone down, and the wind was going in the treetops with a sound so like the rustle of those fairy wings; and Johnnie was calling her, with sound of trouble in his voice.

With a shake, and a rub of her eyes, to make sure she was awake, she sprang toward him hugging him nervously, and half smothering him with kisses. Then, grasping his hand tightly in hers, she hurried home at such a rate that his chubby feet had great trouble to keep up with her eager ones.

Johnnie looked on in wide-eyed wonder, and mother, with soothing words and touches, calmed the excited little girl, till, clinging still to her neck, she told her all her wondrous story.

"Only a dream," you say. Perhaps not; but you would have a hard task to make Cassie believe she has not spent a week in the realm of the fairy queen. Anyhow, it lingers with a real power in her daily life; and when duty seems hard, and folks get "provoking," she has but to think, "it is for Christ and mother," and the smile comes back, and the hardest things grow easy.

## FOR THE YOUNGEST READERS.

## A LOVING SON.

Arthur was the son of a poor widow who could hardly earn enough to buy food for herself and son. She had no warm shawl, and could not go to church in cold weather. Arthur felt sorry to see his mother kept at home for such a cause. His sorrow was real, too, for it made him set his wits to work to earn money. He became bellows-blower to the organist, and ran errands for the neighbors, until he had earned enough to buy a cheap, warm shawl.

He kept his plan secret, bought the shawl, carried it home, and stealing up behind his mother, spread it out and laid it over her shoulders.

"What is my boy about?" cried the widow, starting from her chair. Then feeling the shawl, she grasped it and said, "Why, what's this?"

"A nice warm shawl for my dear mother to wear to church!" cried Arthur, clapping his hands, and dancing around the room for joy; isn't it a beauty, mother?"

When his mother learned how the shawl had been procured, her heart was glad. Tears filled her eyes, and pressing Arthur to her breast, she said, "My dear, dear boy!"

Was not Arthur well paid, think you, for all his work and pains in earning that shawl? I doubt if there was a happier boy in the nation that night than Arthur. What made him so happy? Love and duty! He had loved his mother, and had shown it by working very hard to buy a shawl. The gift had become a joy to her lonely heart, because it made her feel that her boy loved her, that he returned love for love.

If boys knew how much value their mothers set on their love, they would love them more.

## TESTIMONIES AT DR. PALMER'S MEETING, NEW YORK.

"Put on the whole armor." The time has come for the fulfillment of the prophecy of Joel: "I will pour out my Spirit on all flesh." It is the privilege of every child of God to go filled with the power of our Almighty God. Feeble as we may be, Infinite Love has promised it. God has called you out from the world, and heaven and your unconverted friends expect more of you than you are aware of. God, knowing your poverty and helplessness, has provided an armor for us to put on. No battle, no victory. The soldier doesn't care how severe the battle may be, if victory is perched upon his banner. Let us go where God may lead us, ever contemplating victory.

In the account given of Pentecost, both in the preparation for it and in its results, we have a charter given for the conversion of the world in a short time. Zion must put on the whole armor if she would conquer. There is no use of going to war without weapons, especially when the enemy has strong weapons, if we merely rely on human power. If we are not prepared as a Church to put on the baptism of the Holy Ghost, everything else will fail.

God's power to work through us is limited by His power to work in us; and His power to work in us is limited by our faith. God only works in us according to our willingness. A child may be ever so bright, but if it refuses to receive instruction, he will never be wise.

It is easy about all things to believe and accept. Put off and put on! For we must put off the old man before we can put on the new. It is true that we need to put on the whole armor of God in order that we may stand against the wiles of the devil, and principalities and powers, but Paul assures that neither principalities nor powers, nor any creature, shall be able to separate us from the love of God. We need not fear our enemies, but trust in God and let Him use us.

When we have the whole armor of God on, there will be no room for any of our own.

Caleb and Joshua returned with a goodly report of the land, notwithstanding the ten had brought an adverse one; and it was a great thing for them to stand up before 600,000 men and dare to say it was a goodly land. But the Lord upheld them, and did not allow the Israelites to stone them. Then the Lord said to Moses, "I will smite them and disinherit them; but I will make of thee a greater nation, and mightier than they." But Moses replied, "Nay, Lord, if Thou shouldst destroy this people, then other nations will say, The Lord was not able to bring this people into the land which He swore unto them." The glory of God was his first thought, and the children of Israel next, and because Moses spoke, God pardoned. Let us be so entirely consecrated to God that in all things we may heartily say, "Thine be the glory."

The Church presents the greatest

sight that any army ever presented; more than one-half of this army are spiritual invalids. Before a soldier was allowed to enter the Union army, he had to be examined, and none were received unless pronounced sound and well; but how is it with our Churches? The many acknowledge they are sick, and some will not even believe they can be well. Straight through the Old and New Testaments comes the inspired word, Be strong!—strong in the Lord and in the power of His might.

R. J. C.

## IDEAS ABOUT CARPETS.

People who are not in slavery to the carpet-idea can do great things with a little money; while those who are, need expect nothing beyond the orthodox yards of flowers and foliage, or geometrical patterns, done in wool. A room with a grand, new-looking carpet in it, and very little else, is a dreary place enough; while one with scarcely any or no covering at all, but plenty of other things, can be made cozy and delightful. Let it be straw matting and home-made rugs, or painted floors and ditto; but, until a parlor is provided with a few good pictures, flowers either cut or growing, and, at least, a white-clay figure, or group of some kind, it has no right to a carpet. These things educate, and the carpet does not; no one ever called a carpet a loop-hole of the soul!

Very few carpets are properly used; men with slippers on their feet, and tacks in their mouths, pull and stretch it into every possible corner, so that not an inch of space shall be left uncovered, and obligingly notch out places for the various recesses, until the expensive fabric is utterly spoiled for any other room than the one to which it is fitted. It is very ugly, too, arranged in this way—being far more picturesque as a large square, or oblong rug, bordered and trimmed with fringe, and showing all around it a yard or so of dark, polished floor. A bordering of inlaid wood-work, known as parquetry, is very pretty, and not much more expensive than first-class Brussels carpets. Such a floor-covering has a sort of old-time and Eastern look about it, and may be taken up and shaken with comparative ease—a few nails along the edges keeping it in place when down.—From Appleton's Journal for February.

## WALKING WITH GOD.

The difficulty which most people have in religion is to bring the thought of God into their daily lives. His very greatness makes it hard to connect Him with homely, every-day matters. We get some sense of Him in church, or in the prayer-meeting, or in rare hours of exalted feeling. But when we go into the busy world, where most of our life is spent, God fades away into a heaven that is farther off than the blue sky above our heads. This is a great loss to us. It is neglect on our part, of our highest opportunity. God walks with us, in closest nearness, at every moment. There is in Him, if we could learn to take it, a provision of helpfulness, of sympathy, of sufficiency, for every step in the whole round of our daily life. The very things that seem insignificant and without spiritual meaning, are set around us by God as a part of our education; and if we habitually recognize His presence in them all, the incidents of business, and our household care and daily walk would become threads of gold, holding us in the sweetest, noblest friendship with our Heavenly Father.—Selected.

## BIBLE TERMS.

Readers of the Bible will be interested in the following explanation of expressions frequently met with in the holy Scriptures. They are believed to be entirely correct.

"A day's journey was 33 and one-fifth miles. A Sabbath-day's journey was about one English mile. Ezekiel's reed was 11 feet, nearly. A cubit is 22 inches, nearly. A finger's breadth is equal to one inch. A shekel was about 50 cents. A shekel of gold was \$8.00. A talent of silver was \$1,519.32. A talent of gold was \$23,309. A piece of silver, or a penny, was 13 cents. A farthing was 3 cents. A gerah was 2 cents. A mite was one and one-half cents. A homer contained 75 gallons and 5 pints. An ephah, or bath, contained 7 gallons and 4 pints. A hin was 1 gallon and 2 pints. A firkin was 7 pints. An omer was 6 pints. A cab was 3 pints. A log was one-half pint."

## PLEASANTRIES.

A western editor said of a tornado, "It was a wind that just sat up on its hind legs and howled."

"Was not her death quite sudden?" said a condoling friend to a bereaved widower. "Well, yes, rather, for her."

A woman who was told that some tables in the Russian department were made of malachite, exclaimed: "My goodness! I thought Malach







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We wish most earnestly to appeal to every Methodist minister to see that his society is canvassed in the interest of ZION'S HERALD.

There is not probably a Church where some new subscribers could not be obtained by a little special effort.

And let every reader of this paper recommend it to his neighbor who may not be a subscriber.

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**Business Notices.**

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Reasons for going to Saratoga Springs in winter is that it is a health resort, and a place of recreation. It is a place where the sick and the infirm can find relief, and where the healthy can find pleasure. It is a place where the mind can be refreshed, and the body can be strengthened. It is a place where the soul can be purified, and the heart can be comforted. It is a place where the spirit can be renewed, and the life can be prolonged. It is a place where the whole man can be made perfect, and the whole world can be made new.

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Consult your physician regarding its efficacy in Rheumatic cases, Neuralgia, Kidney Complaints, Sprains and Throat Diseases. It is a Pharmaceutical compound, and is a most valuable remedy. It is used in 20 drops applied to the part affected gives substantial relief. Price per bottle, 20 cts. Free by express, 80 cts. PLAVILLE, BRO. & CO., Proprietors, 30 Franklin Street, Boston.

**Be careful in all your purchases to get the best and cheapest. Many articles for sale in the market are of very inferior to others. Each of our "Washing Soap" has proved itself to be the best and cheapest. It needs no rubbing, saves labor and is clear, and it is the only one that cleanses the skin and you will use no other.**

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For the rich and few children it may do to buy a shoe without tips, but to those who are blessed with many children and little money it is useless to buy any other than SILVER TIPPED SHOES. Also try Wire Quilted Shoes.

**COLLINS' VOLTAIC PLASTER** is not a quick nostrum, but a remedial agent of great value. Probably no investment of 15 cents in medicine will be so good to yield such grateful relief from pain and suffering as these Plasters. Make a trial of them.

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## Deaths.

In N. E. Village, Jan. 7, of diphtheric croup, Frank, son of Mary and George, aged 2 years, 10 months and 2 days.

In N. E. Village, Dec. 2, of diphtheric croup, F. Hall, and daughter of L. S. Hall, of Walpole, N. H., aged 25 years and 2 months.

**CATARRH.**

From C. W. Thomas, of Brattleboro, Vt.

"For ten or twelve years past I have been troubled much of the time with Catarrh, which has kept up a continual irritation of the throat and lungs, attended with severe cough. During this time I have tried many of the popular remedies of the day without the least benefit. The past winter I commenced the use of Dr. WIGGANS' BALSAM, and in a few days I found myself entirely cured of my disease. The BALSAM has also been used in a severe case of Asthma and Cough which came within my observation, which yielded at once to the remedy. I recommend its use to the afflicted generally."

50 cents and \$1 a bottle. Sold by all druggists.

A Cough, Cold, or Sore Throat should not be neglected. "Brown's Bronchial Troches" are a simple remedy, and will generally give immediate relief.

Colds are flying about in the air thicker than flakes in a snow storm—everybody is catching them, yet everybody knows, or ought to know, that *Adams' Balsam* is warranted to cure colds and coughs and all diseases of the throat and lungs.

CARS to Richmond, Danville, Washington, Baltimore and Philadelphia, are now running direct from Boston, without change, over the N. Y. & N. E. Railroad. Travelers will find this route the most convenient by which to reach Florida and other points South and West.

VEGETINE.—When the blood becomes impure and stagnant, either from change of weather or of climate, want of exercise, irregular diet, or from any other cause, the VEGETINE will renew the blood, carry off the putrid humors, cleanse the system, regulate the bowels, and impart a tone of vigor to the whole body.

A SKILLFUL PHYSICIAN.—We shall perhaps convey no fresh information to the reader when we state that Dr. E. D. SPEAR, No. 897 Washington Street, is one of the most skillful of physicians in our city. He has been particularly successful where other physicians have seemed to fail. All who desire to procure the services of a physician who can be relied upon should call upon Dr. SPEAR.—*Congregationalist.*

In another column we may find the advertisement of F. Couits & Sons, which indicates their treatment for colds, asthma, rheumatism, fevers, stomach and liver complaints, etc., which is rapidly becoming a popular in this country as in Great Britain, where it is widely known and practiced. We refer to Acetophony or the Acid Cure, the theory of which is in strict accordance with physiological principles.

**LETTER FROM NEW ORLEANS.**

We have shaken hands within three days with all the governors of the State of Louisiana. Louisiana is rich in governors. It ought certainly to be a very quiet and peaceful State with so much official dignity and generalship at the head. The Hon. Mr. Packard, of the Republican side, who was an officer in the Federal army, would make a good governor anywhere. He is a man of great firmness and executive ability, and if allowed to remain in the gubernatorial chair, would prove an efficient executive. Mr. Packard was formerly here at the close of the war, has held several Federal offices, and now is the Republican governor duly inaugurated. The other governor is Gen. Nichols, of Confederate fame, and a graduate of West Point. He has but one arm and one leg; the others were lost in the cause of the rebellion. Gen. Nichols is a man of medium size, with curly, not woolly, hair. He carries on his bearded face a bland smile, shakes hands cordially, and is, indeed, a gentleman of amiable qualities. Nothing can be said against the personal character of Gen. Nichols. If a Democrat and ex-Confederate soldier can be a good governor, then we think he may be found in Gen. Nichols.

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